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[Printed for the Use of the Prudential Committee.]

MINUTES

OF THE

SPECIAL MEETING

OF THE

CEYLON MISSION,

HELD

APRIL AND MAY, 1855;

ON OCCASION OF THE VISIT OF A DEPUTATION FROM THE PRUDENTIAL COMMITTEE

OF THE

American Board of Commissioners for Foreign Missions.

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1855.

SPECIAL MEETING OF THE CEYLON MISSION.

MINUTES *of the Meeting of the American Ceylon Mission, with the Deputation of the American Board of Commissioners for Foreign Missions.**

FIRST DAY.

PANDITERIPO, *April* 25, 1855.

Present.—REV. R. ANDERSON, D. D., and REV. A. C. THOMPSON, the Deputation.

		Time of Arrival.
REV.	BENJAMIN C. MEIGS,..........	1816.
„	LEVI SPAULDING,.............	1820.
„	JOHN C. SMITH, ...	1842.
„	WILLIAM W. HOWLAND, ...	1846.
„	EUROTAS P. HASTINGS,........	1847.
„	SAMUEL F. GREEN, M. D.......	1847.
MR.	THOMAS S. BURNELL,.........	1849.
REV.	MARSHAL D. SANDERS, ...	1852.
„	NATHAN L. LORD,............	1853.

The ladies of the mission were all present by invitation.

Mr. Smith was Chairman, and Mr. Meigs, Secretary.

The Meeting was opened with prayer by Rev. Mr. Thompson.

Dr. Anderson read a statement of the views then entertained by the Deputation and the Prudential Committee on some of

* The Proceedings here printed, *for private use,* are those of the Mission. The Deputation, though assisting in the deliberations of the Meeting, did not vote in any case; and they reserved to themselves and to the Prudential Committee the adoption, or otherwise, of the opinions and recommendations embodied in the Proceedings.

the more important subjects to come before the Meeting. Mr. Thompson read a list of subjects, which the Deputation wished to bring before the mission for discussion; as follows:—

1. *The governing object in missions to the heathen.*—Should it be the conversion of sinners, the gathering of those converts into churches, and the ordaining of native pastors over those churches?

2. *Preaching.*—Its connection with schools—difficulty of obtaining stated congregations from those not in the schools or supported by mission funds—permanent congregations—preaching at the stations and in the villages—comparative disposition of the heathen to attend at the churches and at school bungalows—preaching by the missionaries—amount and value of native preaching.

3. *Native Churches and Pastors.*—Evidence of piety to be required for church-membership—organization and discipline of the native churches—is the church covenant sufficiently explicit—names given to children—in what circumstances churches should be formed, and have native pastors—whether native preachers should be ordained except as pastors—licensure as catechists and preachers—the proper relations of native churches and pastors to the mission—relation which missionaries and the mission should bear to them—why no native pastors hitherto—power of the mission, as such, to organize native churches, ordain native pastors, and to superintend the same—advantages arising from this being done by the mission, as such, rather than by a separate body organized for the purpose by missionaries in their simple character of ministers of the gospel—whether all native pastors should be educated alike, and what education should be afforded them—where it is desirable that churches should now be organized, and native pastors ordained—whether native pastors are desirable at any of the station churches.

4. *Caste and Polygamy.*—How far caste exists among church-members—how far there are specific actions in church-members, bearing a relation to caste, which ought to be discountenanced in native preachers and catechists, and how far such actions are observable in the social life of church-members—what should be done to eradicate such causes of disunion and dishonor from the native churches—whether there is any actual regard paid to caste distinctions any where in the distribution of the cup in the Lord's Supper—whether any one should be ordained as a pastor, or licensed as a preacher, who, on being directly questioned on the subject in his examination for licen-

sure or ordination, refuses to declare himself willing to eat any kind of food with a Christian on the ground of its being prepared by a low caste person—how far caste is regarded in admissions to the Seminary, and the Female Boarding School—how far *Polygamy* exists here —whether found at all in the church—how it is regarded and treated.

5. *Station Schools.* (1.) *English Schools.*—Number of these and their relation to the Batticotta Seminary—why called *English* schools —their effect to cultivate a taste for English studies in the villages—missionary value of these schools—their effect on the village female schools—effect of their discontinuance.

(2.) *Girls' Schools.*—Prejudice against female education—means employed to bring girls to the schools—whether the donations of cloths, &c., ought to be continued—effects of these on Christian parents and their children—condition and prosperity of village schools for females.

(3.) *The Free Schools.*—Their rise—comparative prevalence, in periods of five years—employment of heathen masters—how far the mission took schools that were actually existing into pay—what was taught—number taught in these schools—estimated average time of continuance in the schools—preaching to them—were there conversions in these schools—what is known of the pupils since leaving the schools—what of their heathen masters—how far parents were drawn to hear preaching and the effect of this—estimated cost of these schools on the whole—how far they now exist—native books used in the schools—whether these schools have answered expectation in promoting the grand object of the mission—on sustaining the free schools mainly for children of Christians.

6. *Oodooville Female Boarding School.*—Historical facts—statistical views—results—difficulties that were to be overcome—how far this has been effected—changes now to be made—exclusion of English studies—shortening the period of residence in the school—reduction of the number of pupils—preparations to be required in Tamil studies.

7. *Batticotta Seminary.*—Rise and progress of the institution—what was its design at the outset, and what it has been since—what has been the number of pupils, and what they have done since leaving the institution—the education given—the number of English studies attended to compared with those in Tamil—why the native mind is so intent on English studies—feelings of native teachers in the Seminary towards Tamil text-books, as compared with English—effect of the English studies on the several principals, retarding their acquisition of

Tamil—effect of introducing pay-scholars upon the character of the Seminary, and upon its relations to the Female Boarding School—has there been a decline of piety among the students—contemplated changes—in the studies required for admission—in the number of pupils—in the manner of support—in the time of residence—in the *curriculum* of studies—class of advanced students in Theology—instruction in English to a selected body of students after the academic course.

8. *Native Helpers.*—Their number—origin—education—employment—salaries—training and supervision—whether too many at any of the stations—whether employed and paid after they are superannuated—whether they should pay their rent.

9. *Modifications in the Stations.*—Oodooville and Manepy, &c.—number of missionaries required for the mission—peculiarities of the Jaffna field.

10. *Restrictions on Correspondence.*—Rule of the mission—reasons for its discontinuance.

11. *Printing Establishment.*—Extent of it—work done—whether this establishment and the one at Madras are both needed—is the English department needed—expediency of continuing to print a part of the "Morning Star" in English—how far the mission is responsible for the contents of that paper—how far for the printing done in the office—publishing committee—statement concerning the depository—what ought to be done with the unsaleable books and sheets and stationary on hand—has the existence of the press here been an advantage to the mission.

12. *Provision for Widows, Children, and invalid Missionaries.*—Is it desirable that any additional provision should be made.

13. *Grants of the American Bible and Tract Society.*

14. *Visits to the United States.*—Is any further legislation needed—how far to be provided for from the mission treasury—rules for preventing unnecessary cost in returning home—health stations connected with the mission—the overland passage.

15. *Salaries of Missionaries.*

16. *Medical Establishment.*—Where should the head-quarters of the mission physician be—what are his duties—medical practice out of the mission—presents—medical class—should their instruction be in the vernacular—general results.

17. *Mission Property.*—Property in lands—in dwelling houses, &c. —in churches—how far the government have a right in the property —tenure on which the property is held—what is being donc to improve the tenure—real value of the Dutch churches and parsonages to the mission—buildings at Varany—land near Manepy.

18. *Government Grants.*—Grants received, and how applied—whole amount received—implied condition of the grants—school commission at the seat of government—school commissioner and his visits —views of the Prudential Committee with respect to government grants for schools.

19. *Estimates, Appropriations, and Expenditures.*—What the estimates should contain—intent of the appropriations—whether the expenditures should be restricted to the specific objects—whether balances should be used for other objects—whether money received by the treasurer from every source should not be credited in his accounts with the treasurer of the Board—new estimate for 1856.

20. *Houses.*—Plan and cost of a house for missionary residence—station and rural churches—houses for native helpers—expediency of reducing the space in the present station churches.

21. *Temporal aid from missionary funds to indigent native Christians.*—Ought this ever to be given.

Resolved—That Messrs. Spaulding, Sanders, and Hastings be a committee to apportion these subjects among the members of the mission as committees, whose duty it shall be to report upon them, after they have been discussed by this body.

The subject of licensing and ordaining M. Cornelius over a church to be formed at Karadive, while the Deputation is with us, was discussed at some length.

Resolved—That our sessions hereafter commence at 10 o'clock, A. M., and continue until 2 o'clock, P. M., each day.

The meeting was closed with prayer by Mr. Meigs. In the course of the meeting prayer was offered by Messrs. Lord and Hastings.

Second Day.

Panditeripo, April 26, 1855.—All the brethren present. The meeting was opened with prayer by Dr. Anderson.

The minutes of the last meeting are read and confirmed.

Dr. Anderson, on behalf of the Deputation, read a letter to the mission, suggesting the formation of a church at Karadive, and the ordination of M. Cornelius over it, should it appear advisable to do so.

The committee appointed yesterday to nominate committees on the various subjects presented for discussion, made their report, which was accepted and adopted as follows:—

1. The governing object in missions to the heathen, assigned to Messrs. Howland, Spaulding and Hastings.

2. Preaching.—Messrs. Spaulding, Lord and Smith.

3. Native Churches and Pastors.—Messrs. Lord, Meigs and Howland.

4. Caste and Polygamy.—Messrs. Sanders, Spaulding and Green.

5. Station Schools.—Messrs. Meigs, Burnell and Smith.

6. Oodooville Female Boarding School.—Messrs. Hastings, Burnell and Spaulding.

7. Batticotta Seminary.—Messrs. Smith, Sanders and Hastings.

8. Native Assistants.—Messrs. Sanders, Howland and Smith.

9. Modifications of Stations.—Messrs. Lord and Spaulding.

10. Restrictions and Correspondence.—Messrs. Burnell and Meigs.

11. Printing Establishment.—Messrs. Howland, Burnell and Smith.

12. Grants of Bible and Tract Societies.—Messrs. Hastings, Spaulding and Burnell.

13. Provision for Widows and Children.—Messrs. Meigs and Sanders.

14. Visits to the United States.—Messrs. Green and Smith.

15. Salaries of Missionaries.—Messrs. Burnell and Spaulding.

16. Medical Establishment.—Messrs. Hastings and Green.

17. Mission Property.—Messrs. Smith and Lord.

18. Government Grants.—Messrs. Spaulding and Sanders.

19. Estimates, Appropriations, and Expenditures.—Messrs. Meigs and Smith.

20. Houses.—Messrs. Green and Smith.

21. Temporal aid to Indigent Native Converts.—Messrs. Sanders and Spaulding.

The two first questions on the list were discussed at some length, both in the forenoon and afternoon.

Resolved—That we meet to-morrow from 10 to 1 o'clock, and again from 3 to 5 o'clock.

The meeting was closed with prayer by Mr. Sanders.

Third Day.

Batticotta, April 27.—Members present the same as yesterday. The meeting was opened with prayer by Mr. Lord. The minutes of yesterday's meeting were read and confirmed.

The second topic, respecting preaching, was continued during most of the forenoon session. The third on native churches and pastors, was discussed till the period of adjournment at 1 o'clock. The same subject was continued in the afternoon session from 3 to 5 o'clock, when the meeting adjourned to meet again in the same place at 10 o'clock to-morrow morning.

The meeting was closed with prayer by Mr. Spaulding.

Fourth Day.

Batticotta, April 28.—Met according to adjournment. All the members present. The meeting was opened with prayer by Mr. Thompson. The minutes of yesterday were read and confirmed.

The discussion of the third question was continued and the various topics under this general head were discussed during the whole forenoon session.

The same subject was continued for a little season in the afternoon, when the mission adjourned to give place to a meeting of the ecclesiastical body. The fourth subject relating to caste, was discussed till the period of adjournment arrived. Adjourned till Monday, 30th instant, at 10 o'clock, A. M., at Oodooville. The meeting was closed with prayer by Mr. Meigs.

Fifth Day.

Oodooville, April 30.—Met according to adjournment. All the members present. The meeting was opened with prayer by Dr. Green. The minutes of the last meeting were read and confirmed.

The meeting then adjourned for a little time, to give place for a meeting of the ecclesiastical body.

It having been deemed expedient, after due consultation, to dissolve the ecclesiastical body which has hitherto existed, it was

Resolved,—That, hereafter, the business which was formerly transacted by that body, be transacted by the mission.

When the mission had resumed its session, the discussion of the fourth question, on caste, was resumed. After a short time, feeling the subject to be one of great importance to the welfare of the churches, the meeting united in prayer with Mr. Thompson for divine

direction. The discussion of the subject was then continued till the period of adjournment at 1 o'clock.

The same subject continued in the afternoon. Messrs. Spaulding and Sanders were appointed a committee to prepare a proposed alteration of the covenant of the church, on the subject of caste.

The meeting was continued until after 5 o'clock, when it was adjourned to meet in the same place at 10 o'clock to-morrow morning.

Closed with prayer by Mr. Howland.

Sixth Day.

Oodooville, May 1.—All the members present. The meeting was opened with prayer by Mr. Spaulding. The minutes of the last meeting were read and confirmed.

Various topics under the fourth general head, respecting caste and polygamy, were discussed during a part of the forenoon.

The committee appointed yesterday to prepare an article on caste, to be recommended for insertion in the church covenant, made their report, which was accepted. It was then fully discussed, amended, and afterwards unanimously adopted; and is as follows, viz.:

"That you will wholly renounce in yourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to alienate the affections, and hinder the kindly offices of Christian affection, love, and courtesy."

Mr. Spaulding subsequently read a Tamil translation of the above, which was adopted. The subject of candidates, under the third general question, was taken up in the afternoon, after which it was

Resolved,—That M. Cornelius, Moses Welch, David Stickney, and Thomas P. Hunt, be considered candidates for licensure.

Messrs. Meigs, Spaulding, Smith, Howland and Sanders were chosen a committee to examine these candidates.

Resolved,—That we proceed to consider the letter of the Deputation on the expediency of forming a church on the island of Karadive, and of ordaining a pastor over it.

The same persons mentioned above, were appointed a committee to carry the proposed measures into effect, provided, after a suitable examination, it shall appear to them expedient.

Adjourned to meet on Friday, 4th instant, at 10 o'clock, at Batticotta. The meeting was closed with prayer by Mr. Lord.

Seventh Day.

Batticotta, May 4.—The meeting was opened this morning at 10

o'clock according to adjournment, all the members present. Prayer was offered by Mr. Hastings. The minutes of the last meeting were read and confirmed.

Before entering on the subject of schools, Dr. Anderson requested that the Instructions of the Prudential Committee to the Deputation might be read by the Secretary. They were accordingly read.

The fifth subject, respecting station schools, was discussed till half past 1 o'clock, when the meeting adjourned to meet again to-morrow morning at 10 o'clock at the same place. The meeting in the afternoon was omitted, to give place to the examination of candidates for licensure.

Eighth Day.

Batticotta, May 5.—All the members present. The meeting was opened with prayer by Mr. Burnell. The minutes of the last meeting were read and confirmed.

The committee on licencing candidates made their report which was accepted and adopted, as follows; viz.:

The committee appointed to examine M. Cornelius of Karadive, David Stickney of Varany, Moses Welch of Alavertty, and Thomas P. Hunt of Chavagacherry, as candidates for preachers of the Gospel, beg leave to report,

That Messrs. Cornelius, Stickney, and Hunt, were before the committees on Thursday, P. M., the 3d instant, at Manepy, and on Friday, P. M., the 4th instant, at Batticotta. M. Welch was absent on account of sickness.

They were examined on their christian experience, on doctrinal theology, on their views of the christian ministry, the pastoral office and the relation of the pastor to the missionary.

Each of the candidates expressed his feelings on the subject of caste; and each declared what he purposes to teach, and what practical stand he intends to take on that subject.

After the candidates were dismissed, the committee conferred together, and were unanimous in their vote, recommending to the mission M. Cornelius of Karadive, David Stickney of Varany, and Thomas P. Hunt of Chavagacherry, as fit persons to be licenced to preach the Gospel.

Various particulars, under the general head of station schools, were discussed during the morning session until the time of adjournment. In the afternoon, the same subject was continued till finished.

The discussion of the Oodooville Female Boarding School was commenced and continued for a little season till the time of adjournment at 5 o'clock.

United in prayer with Mr. Sanders, and then adjourned to meet at 10 o'clock on Tuesday the 8th instant, at Mr. Howland's.

Ninth Day.

Batticotta, May 8.—All the members met according to adjournment. The meeting was opened with prayer by Mr. Lord. The minutes of the last meeting were read and confirmed.

The sixth topic, the Female Boarding School at Oodooville, was discussed through the forenoon until the period of adjournment.

Afternoon, the same subject was continued till a quarter before 4 o'clock.

The seventh topic, the Batticotta Seminary, was commenced and continued till 5 o'clock, the period of adjournment. The meeting was closed with prayer by Dr. Green. Adjourned to meet at Panditeripo to-morrow morning at 10 o'clock, A. M.

Tenth Day.

Panditeripo, May 9.—All the members of the mission met according to adjournment. The meeting was opened with prayer by Dr. Anderson. The minutes of the last meeting were read and confirmed.

The discussion on the Batticotta Seminary was resumed and finished at 20 minutes before 12 o'clock, A. M.

The modification of stations was discussed till the period of adjournment at 1 o'clock.

Afternoon. At 3 o'clock the same subject was resumed and continued till half past 3 o'clock.

Eighth subject, native assistants, was commenced and continued till 5 o'clock, the period of adjournment.

The meeting was closed with prayer by Mr. Howland.

Eleventh Day.

Panditeripo, May 10.—All the members of the mission present. The meeting was opened with prayer by Mr. Sanders. The minutes of the last meeting were read and confirmed.

The eighth subject respecting native assistants was resumed and continued through the morning session.

Afternoon. The same question was continued until finished at 4 o'clock.

The tenth subject, restrictions on correspondence, was discussed till the hour of adjournment at 5 o'clock.

The meeting was closed with prayer by Mr. Meigs.

Adjourned to meet at Oodooville, at 10 to-morrow morning.

Twelfth Day.

Oodooville, May 11.—All the members assembled according to adjournment. The meeting was opened with prayer by Mr. Burnell. The minutes of the last meeting were read and confirmed.

The eleventh subject, the printing establishment and depository, was discussed till the period of adjournment at 1 o'clock.

Afternoon Session. The thirteenth topic, the grants of the American Bible and Tract Societies, was discussed till the adjournment of the meeting at 5 o'clock.

The meeting was closed with prayer by Mr. Spaulding.

Adjourned to meet again at the same place to-morrow morning at 10 o'clock.

Thirteenth Day.

Oodooville, May 12.—All the members assembled according to adjournment. The meeting was opened with prayer by Mr. Thompson. The minutes of the last meeting were read and confirmed.

Mr. Spaulding was excused from acting on the printing office committee, and Mr. Howland was appointed in his place.

Messrs. Sanders, Smith and Spaulding were appointed a committee to consider the subject of the expenses of these meetings, and to make their report. The twelfth subject, provision for widows, children, and invalid missionaries, was discussed till 11 o'clock, when the meeting passed to the fifteenth subject, the salaries of missionaries, which was discussed till twenty minutes after 12 o'clock.

The medical establishment was then commenced, and continued till the period of adjournment at 1 o'clock.

Afternoon session. The committee on forming a church at Karadive and ordaining a native pastor over it, made their report which was accepted and adopted, as follows, viz. :—

"The committee appointed to take into consideration the desirableness of forming a church at Karadive, and of ordaining M. Cornelius as pastor of said church, beg leave to report:—

That there are now nine christians on the island of Karadive, belong-

ing to the church at Batticotta; and that, in the judgment of your committee, the time has fully come when they should be formed into a separate church; and that M. Cornelius is the person pointed out by Divine Providence as most suitable to take the pastoral care of said church."

Your committee would therefore recommend, that a church be formed at Karadive, with appropriate officers; and that, after the necessary steps on the part of the church are taken, the mission proceed to the ordination of M. Cornelius as its pastor on the 24th instant; and that the exercises of the ordination be as follows:—

"Sermon, by Rev. B. C. Meigs.
Ordaining prayer, by Rev. L. Spaulding.
Charge to the pastor, by Rev. R. Anderson, D. D.
Right-hand of Fellowship, by Rev. A. C. Thompson.
Address to the people, by Rev. W. W. Howland."

The subject of the medical department was resumed and continued till the period of adjournment.

The meeting was closed with prayer by Mr. Hastings.

Adjourned to meet at Manepy on Monday, May 14, at 10 o'clock.

The minutes of this day's meeting were read and confirmed.

Fourteenth Day.

Manepy, May 14.—All the members present. The meeting was opened with prayer by Mr. Spaulding.

The seventeenth subject, mission property, was discussed till half past 11 o'clock; when the sixteenth, concerning the medical establishment, was resumed and discussed for three quarters of an hour. The fourteeth question, which had been passed over, was taken up, viz., visits to the United States, discussed till 20 minutes past 1 o'clock, when the meeting adjourned to meet to-morrow at 10 o'clock, in the same place.

The afternoon meeting was omitted, to give time to committees to prepare their reports.

The meeting was closed with prayer by Dr. Green.

Fifteenth Day.

Manepy, May 15.—All the members present. The meeting was opened with prayer by Mr. Lord. The minutes of the last meeting were read and confirmed.

The subject of government grants was discussed until 11 o'clock.

Estimates, appropriations and expenditures, were discussed half an hour; when the subject of buildings were under consideration till 1 o'clock, the period of adjournment.

Afternoon session. The subject last mentioned was continued till half past 3 o'clock.

Only a short time was occupied by the consideration of temporal aid to indigent Christians.

The minutes of this day's meeting were read and confirmed.

United in prayer with Mr. Burnell, and adjourned to meet at Batticatta, on Thursday the 17th instant at 10 o'clock.

Sixteenth Day.

Batticotta, May 17.—All the members present. The meeting was opened with prayer by Mr. Sanders.

A committee, consisting of Messrs. Meigs, Hastings and Howland, were chosen to report upon the formation of a church, to be composed of the members of the mission and their families.

Mr. Howland read a report on "the governing object of missions to the heathen," which was accepted, and after discussion, adopted.

Mr. Spaulding read a report on the subject of "preaching," which was accepted, amended, and recommitted.

Mr. Lord read a report on "native churches and pastors," which was accepted, amended and adopted.

Adjourned to meet again at 10 o'clock to-morrow morning at Panditeripo. Closed with prayer by Mr. Spaulding.

Seventeenth Day.

Panditeripo, May 18.—All the members assembled according to adjournment. The meeting was opened with prayer by the Secretary. The minutes of the last meeting were read and confirmed.

Mr. Sanders read a report on "caste," which was accepted, amended and adopted.

Mr. Hastings read a report on "Oodooville Female Boarding School," which was accepted, amended, and recommitted for additions.

Mr. Burnell read a report on "restrictions on correspondence," which was accepted, amended and adopted.

Mr. Meigs read a report on "provision for widows, children and invalid missionaries," which was accepted, amended and adopted.

Dr. Green read a report on "visits to the United States," which was accepted and recommitted.

Mr. Burnell read a report on "salaries of missionaries," which was accepted, amended, and recommitted.

Adjourned till to-morrow morning. Closed with prayer by Mr. Howland.

Eighteenth Day.

Panditeripo, May 19.—All the members present. Exercises opened with prayer by Mr. Smith. The minutes of the last meeting were read and confirmed.

Mr. Spaulding read the report on "preaching," which was recommitted, and it was adopted.

Mr. Hastings read some additions to the report on Oodooville Female Boarding School, and the whole was then adopted.

Dr. Green read the report, recommitted yesterday, on visits to the United States, and it was adopted.

Mr. Burnell read the report, recommitted yesterday, on salaries of missionaries, and it was adopted.

Mr. Hastings read a report of the "medical establishment," which was accepted, amended and adopted.

Mr. Smith read a report on "mission property," which was accepted, amended and adopted.

Mr. Spaulding read a report on "government grants," which was accepted, amended and adopted.

Dr. Green read a report on "buildings," which was accepted, amended and recommitted.

Mr. Sanders read a report on "temporal aid to indigent native Christians" which was accepted and recommitted.

Adjourned to meet again at Manepy on Monday, the 21st instant.

The meeting was closed with prayer by Mr. Lord.

Ninteenth Day.

Manepy, May 21.—All the members present according to adjournment. The meeting was opened with prayer by Mr. Hastings. The minutes of the last meeting were read and confirmed.

Dr. Green read the report, recommitted Saturday, on "buildings," which was amended and adopted.

Mr. Sanders read the report on "temporal aid to indigent native christians," recommitted on the 19th instant, and it was adopted.

Mr. Howland read a report on the "printing establishment," which was accepted, amended, and adopted.

Mr. Lord read a report on the "modifications of stations," which was accepted and recommitted.

Mr. Smith read a report on "Batticotta Seminary," which was accepted, amended, and recommitted.

Mr. Meigs read a report on "station schools," which was accepted, and recommitted.

Mr. Hastings read a report on "grants of the American Bible and Tract Societies," which was accepted, amended, and adopted. Adjourned till to-morrow morning.

Closed with prayer by Mr. Sanders.

Twentieth Day.

Manepy, May 22.—All the members met according to adjournment. The meeting was opened with prayer by Dr. Anderson. The minutes of the last meeting were read and confirmed.

Mr. Smith read the alterations in a report on "Batticotta Seminary," recommitted yesterday, which were amended and adopted.

Mr. Meigs read the alterations and additions to the report on "station schools," recommitted yesterday, which were amended, and the report was adopted.

Mr. Sanders read a report on "native assistants," which was accepted, amended and adopted.

Mr. Meigs read a report on "estimates, appropriations, and expenditures," which was accepted, amended and adopted.

The committee appointed on the 19th instant to report on the formation of a church, to be composed of the missionaries and their families, made their report, which was accepted and adopted. It was as follows, viz:—

The committee appointed to report upon the formation of a church to be composed of the missionaries and their families, recommended,

1. That we meet for that purpose at Manepy, on Friday, May 25, at 10 o'clock, A. M.

2. That we adopt the covenant and confession of faith of the church formed by the first missionaries, in 1816.

3. That Mr. Meigs be requested to preside, to present the covenant and confession of faith for signature, and to conduct the exercise appropriate to the occasion.

4. That Dr. Anderson be requested to preach the sermon; also that he and Mr. Thompson be invited to administer the communion.

The following resolution was presented, and adopted unanimously, viz.:

Resolved—That, as a mission, and as individuals, we desire to express our gratification in the results of the visit of the Deputation from the American Board. While we have highly enjoyed their society as christian brethren, we have been greatly assisted by their friendly counsels, in revising our plans of operation, and

feel that we have been strengthened and encouraged in our work by their presence and aid.

After addresses by Dr. Anderson and Mr. Thompson, the hymn was sung, commencing, "Sweet the time, exceeding sweet," as an appropriate close to the meetings; after which Mr. Thompson led in prayer.

B. C. MEIGS,
Secretary.

[A church of eighteen members, composing the Ceylon Mission, was formed on Friday, May 28th, agreeably to the foregoing resolutions; and the occasion was one of very affecting interest to all present. The reason for this new formation, was the dissolving of the ecclesiastical body mentioned in the preceding Minutes, in order to relieve the work of the mission of unnecessary perplexity, and that the whole missionary work might be performed by the mission, as such.]

REPORTS OF COMMITTEES.

I.

GOVERNING OBJECT IN MISSIONS TO THE HEATHEN.

In answering the question "What is the governing object in missions to the heathen," it is scarcely necessary to remark, that it is not to relieve human distress, to minister to the necessities of the suffering, to raise the degraded and deliver the oppressed. This is a work which has called into action the noblest powers, and awakened universal admiration. But the work of missions is of a higher character than this. It looks beyond the physical sufferings and necessities of man, and contemplates him as a sinner against a holy and just God, and exposed to endless wrath; and proclaims to him pardon and salvation. It contemplates no less an object than raising him from the awful gloom of the shadow of eternal death, to the regions of eternal life and joy in the presence of a reconciled God. This is an object which meets and harmonises with the first impulses of the new-born soul. Every one who has tasted the joys of salvation feels a desire, that others should come and drink of the same fountain. To this desire is added the sense of obligation expressed by Paul, "I am debtor both to the Greeks and to the Barbarians, both to the wise and unwise." But it is not left to the mercy of human desires and promptings of duty. It is presented to us with all the authority of a command, emanating from the highest source which the redeemed soul acknowledges, given under the most solemn and impressing circumstances, being the last words, the final will and testament, of our glorified Saviour. By this every redeemed sinner is sent into the world, even as Christ was sent by the Father, and is to take upon himself the burden of a dying world.

This great work, having its centre in the cross of Christ, and

for its limits the ends of the earth, contains in it the spring and principle of every mission to the heathen. And it is only as the salvation of lost souls is kept distinctly and prominently in view, as the single, all-absorbing object, that these missions can retain the life and vigor necessary to their existence and success.

Though this is the avowed object of all who are engaged in this great work, yet there is so much tendency to turn aside from the simple terms of the command, and bring in other ends, and trust to other means than those divinely appointed, that it is desirable to recur anew from time to time to our commission, and refresh our minds with a review of its scope and import. In doing this we may be aided by noticing two or three principles which are fundamental.

I. This work is one evidently designed to make a large demand upon faith.

The soul of every man is dark and desolate, but only those who have actually lived among the heathen can have any conception of the darkness and desolation which reigns in their souls. It is not merely that the Divine inhabitant of the soul is gone, and the stately temple is in ruins, but the Prince of darkness has established his throne upon those ruins, foul fiends lurk in every nook and corner, and the very vapors of the bottomless pit ascend from every altar. Surely there is no power which can eject these usurpers, renew and enlighten this desolation and darkness, but that which in the beginning "spake and it was done" which said "Let there be light and there was light." And it is only as sustained by implicit faith in the all-sufficiency of that power, and in the certainty of those rich promises which make it available to us, that we can dare to act as instruments.

II. It is a work designed to manifest the greatness and power of God, and the weakness of man.

A distinguished Astronomer, while contemplating God's wonderful works unfolded by the discoveries of sciences exclaimed "O Lord what are we, that we should be permitted to walk in thy footsteps and think thy thoughts after thee!" But we, as Christians, are not only permitted to walk in the footsteps of the Almighty and think his thoughts after him, but more—we are called to be co-workers, "laborers together with God," in his greatest, most glorious work. The greatness of the work is such an infi-

nite distance above our fitness, our capacity, and our comprehension even, that the very thought of our being employed as instruments overwhelms us with a crushing sense of our weakness and insufficiency, and we are compelled to exclaim with the prophet, "Ah Lord God, I cannot speak for I am a child." And will a simple message, mere words, a breath, uttered and gone, have any power in a work so great? Powerless indeed are the words of man, but when "the Lord putteth forth his hand and touches the mouth" of his messengers saying, "Behold I have put my words in thy mouth," then those fleeting words become the "breath of the Almighty," they are "Spirit and life," "the sword of the Spirit," "the power of God unto salvation," and we become strong in our weakness, subdued by the thought that the power of the Almighty rests upon us. And the whole work and instrumentality seems as if arranged for this very purpose of magnifying the power of God, and humbling the pride of man, as expressed by Paul, "We have this treasure in earthen vessels that the excellency of the power may be of God and not of us." In this respect it is in harmony with all God's dealings with man.

III. This work acknowledges no necessity of any auxiliary means, or preparatory process.

Not only the men of the world but often the devoted, self-denying missionary, whose sole object is the conversion of souls, is so repulsed by the degradation and debasement of those for whom he labors, and so defeated in all his efforts to get a hearing for the truth, in a mind pre-occupied by all that is false, vile and blasphemous, that he feels the necessity of some preparatory work to fit the mind for the reception of the truth. This has given rise to the various plans of education and civilization, which have sometimes been brought forward with considerable prominence. And there is an appearance of reasonableness in the plea, that the young mind should be pre-occupied by the seeds of truth, and the public mind elevated by diffusion of the light of science, and the elevating and refining influences of civilzation. But whether we look at the terms of our commission, or to the example of Him who gave it, or of those who first received and acted upon it, or at the work as one of faith, and a work of God, we find no authority for these auxiliary means, or for any preparatory process. The example of our Saviour is especially instructive on this point. Having as he did, all the stores of wisdom and knowledge at command, he might by a single sentence have flashed light

upon the hidden mysteries of science, or by a single suggestion have given a clue to some of those wonderful discoveries which have such a tendency to arouse mental action, and which at the same time would have given him such a power and influence in controlling the mind thus awakened. But he stooped not a moment from the higher work of laboring for lost sinners. This was the one all-absorbing object, which allowed not a moments diversion.

The example of the Apostles teaches us the same lesson. "They determined to know nothing but Jesus Christ and him crucified." They every where preached "Christ crucified; unto the Jews a stumbling-block and unto the Greeks foolishness, but unto them which are called, both Jews and Greeks, the power of God and the wisdom of God." They evidently in all their preaching relied alone upon the influences of the same Spirit which is promised as freely to us as to them.

Again the nature of the work, as a work of faith, and a work of God, leads to the same result. We cannot for a moment defend the position, that God is at all dependant upon human instrumentality, for the salvation of the world. He does indeed permit us, for our own good, to labor as instruments in this great work, but he could as well do without us. In this view is it not the highest wisdom to confine ourselves as near as possible to the simple terms of our commission, the example of Him who gave it, and the example and teachings of those inspired agents who first received and acted upon it, attempting, "no other foundation than that is laid, which is Christ Jesus," taking heed also how we build thereupon. In this view of the subject we must admit that it is as easy for the Divine Spirit to clear away the rubbish of false opinions, and heathen superstitions, as to renew the mind not thus pre-occupied. Even though these notions and superstitions may have become incorporated in all the habits of daily life and are a part and parcel of the very language of a people, we cannot limit the power of the Divine Spirit. And we believe all will admit that such views of God and heaven, of sin and salvation, as the Spirit alone can give, are better than any which can be given by any preparatory process of teaching, or of acquiring a language untainted with those associations, and that the effect of such views carried out in the lives of those who have received these heaven-born impressions, form a better commentary for others. The Holy Spirit is not dependant upon such means. "The things of God no man knoweth but the Spirit of

God." "God hath revealed them unto us by his Spirit for the Spirit searcheth all things, yea the deep things of God."

We may avail ourselves, in this work, of all those incidental advantages afforded by the tide of civilization following in the wake of the progress of Christianity, such as the facilities for communication, discoveries in science, and the higher standard of education, which are so characteristic of the present age. But we need to be careful lest we be turned aside from our peculiar work, in becoming personally the agents in introducing them.

IV. This work not only acknowledges no necessity of any auxiliary means, or preparatory process, but is actually retarded by a resort to such appliances.

The evils, which are the almost necessary consequence of this, need but to be briefly stated to be understood.

1. There is danger that the means thus used become in themselves an end, and turn aside the thoughts and labors of those engaged from the great work of the salvation of souls.

2. Even when these appliances keep their place as simply a means, there is danger of our trusting in them to such an extent as to prevent the exercise of that faith in divine power so necessary to the successful prosecution of the work.

3. The introduction of these means tends to turn the attention of the missionary to the elevation of the masses, by bringing them in contact with those elevating influences, instead of laboring directly for the conversion of individual souls. And intimately connected with this, is the tendency to limit, in effect, the power of God, by putting off to a distant period the salvation of these masses, instead of laboring in hope and expectation of immediate results.

4. This course perverts the divine order of things, by introducing prematurely those things which are the results of Christianity, and are designed to follow and be controlled by Christian principle. It has been remarked that "probably the reason why the recent discoveries in science and art were kept hidden so long, was because the world was not good enough to render it safe to give such power to man." And it is worthy of notice, that this mighty power has come as a result of the progress of Christianity, and is directed and controlled by Christian principle acting upon the public sentiment of Christian nations, to an extent which cannot but lead us to acknowledge a design of Providence. If then this power is given to a heathen people in advance of the Christian principle necessary to control and

regulate it, we pervert the order of nature, and set in motion powerful influences which are likely to work against us. Many are thereby so far elevated and enlightened as to break loose from the superstitions and restraints of heathenism, while they are not brought under the influence of the higher restraints of Christian love and Christian principle, and form a class infidel in religion, and reckless in conduct.

5. The introduction of these things involves an amount of machinery, which in itself is an evil to a heathen, or infant Christian community. It is an evil to the heathen because it turns aside their thoughts from the simplicity of the Gospel of Christ; and while they are liable to misunderstand the true motives of the missionary, desires of gain and worldly profit are awakened in their minds. The newly converted Christians are exposed to a similar danger. They become naturally associated with the missionary as agents in the working of this machinery. Thus their natural relations to the community are disturbed, they become paid agents, in whose minds a spirit of convetousness is awakened, and their influence as a witnessing church is impaired.

6. The use of these auxiliaries leads to the development, both among missionaries and native Christians, of a worldly policy, which results in a tendency to be guided by motives of expediency instead of the Word of God.

7. There is danger of those who become Christians, becoming so from conviction of the understanding, instead of genuine conversion of the heart by the influences of the Spirit; and as their "faith stands in the wisdom of men instead of the power of God," in time of trouble or persecution, they fall away.

In view of these evils, and others of a similar nature, which are incurred by turning aside from the great object before us, we are prepared to re-assert, with additional emphasis, the proposition with which we started;—that it is only as the salvation of lost souls is kept distinctly and prominently in view as the single, all-absorbing object of missions to the heathen, that they can retain the life and vigor necessary to their existence and success.

But the work of the missionary does not stop here, as it pre-supposes success in the conversion of sinners, the missionary is brought into a new relation in connection with the persons thus converted. Now he is to carry out the second part of the command, "Teaching them to observe all things whatsoever I have commanded you." He

is not to disturb unnecessarily their relations in society and to avoid, as far as possible, rendering them pecuniary aid, preserving his high character as a spiritual teacher, he is to endeavor to render them by his counsel, instructions and example, witnesses for the truth, and in their turn, agents in this great work among their own people. As the number increases, in order that he may not be turned aside from his peculiar work as a missionary, he is to look out some one from among the number who is fitted by nature and grace to take charge of the flock thus gathered, and himself to go on in the strength of the Lord, gathering other flocks, and committing them to faithful shepherds, to whom he will retain under the Great Shepherd, the office of counsellor, teacher, and guide.

These we believe to be the true principles of missions to the heathen, as taught by reason and Scripture. That they are the principles upon which the American Board was founded, we have evidence in the instructions of the Prudential Committee given to the first company sent out under its auspices in 1812. They say, "It will be your business to bring the heathen as directly as possible to the knowledge of the truth," adding "*It is the truth, the truth as it is in Jesus* which is mighty through God to the pulling down of strong holds." The Ceylon mission, which was formed soon after, was undoubtedly founded upon the same basis. If in its progress it has in any degree turned aside from this singleness of purpose, it has been, we believe, inadvertently, and so far as it has been an error, it has been an error of the times, and of the general sentiment of the Christian community, rather than any fault of the individuals more immediately concerned. Although we have seen in our field to a greater or less extent the evils which have been enumerated, it is a cheering fact that our course has not been fatal to success. God has indeed blessed this mission, as precious remembrances of the past and present results in themselves most cheering, testify. He always blesses faithful, prayerful efforts for the promotion of his cause such as have been made here from the beginning. We believe too that those who have labored here, have ever endeavored to follow the leadings of Providence in all their plans and operations, and have enjoyed a sense of divine presence and guidance. Now the "pillar of fire and cloud," seems to turn in a somewhat different direction. We are led by circumstances to a review of the fundamental principles of our work, and a consequent revision of plans. And while we prepare to follow in the way in which

the Lord seems to be leading us, we may hope for a continuance of his presence and favor. The fact that He has a people here, is in itself a pledge that he will not forsake us. And we believe too, that there is hope for the multitude who have become acquainted with Scripture truth in connection with our educational institutions; that he will grant the influences of his Spirit to bless the good seed thus sown, and that we may yet see an abundant harvest to the glory of his great name. And have we not encouragement to pray that God may by the baptism of his Spirit fit many of those who have been the subjects of so much labor, and of so many prayers, to be humble, faithful leaders in the host of his elect, when he shall grant us "the great rain of his strength?"

W. W. HOWLAND,
Chairman.

II.

PREACHING.

Preaching is proclaiming *God's word*, and "causing the people to understand the sense;" with personal application of moral truth to every man's conscience in the sight of God.* For how can any one "hear without a preacher," and how can he "repent and believe on the Lord Jesus Christ," unless he understands what repentance is, who the Lord Jesus Christ is, and what believing on him means? This is the meaning of the word preaching, as found in the New Testament, whether applied to the discourses, or teachings of our Saviour, or to the discipling of his Apostles; and in this sense we propose to use the word, whether it be in making known Bible truth in our conversations with individuals by the way, our visits from house to house, our preaching to village assemblies, or to our congregations in our churches. Nothing short of this can be intended. Our greatest and highest aim as missionaries, in accordance with our commission, has been to proclaim *God's word*, and to cause the people to understand the sense. "*Teaching*," as applied to the arts and sciences, is a very different thing, and has no direct connection with making known the Word of God.

History.

1. In connection with our village schools, our method has been to make an appointment, (statedly or occasionally as the case

* Matt xxviii. 19, 20; Mark xvi. 15; 2 Tim. ii. 24, 25; 2 Cor. iv 1, 2; Ezra viii. 7, 8.

may be,) and to require the teacher to give notice of the meeting. Our native assistants make that village the field of their labor for that day, going from house to house, reading tracts or portions of the Bible, conversing with all they meet, and giving notice of the evening meeting. The missionary himself, as often as health and other circumstances will allow, joins in this previous preparation. At early candle-lighting, the people assemble at the bungalow. Our practice may vary a little, but generally the meeting is opened by prayer and by reading a portion of the Bible. Some leading truth in the portion read is then taken for the subject, and the missionary and one or two of his native assistants address the assembly, using explanations, parables, applications, exhortations and appeals, with all the fearlessness and confidence of "*Thus saith the Lord.*" Questions are answered, and the meeting is closed with prayer.

2. The place of these assemblies has not been confined to the village school-house. Headmen and others who have a convenient place for such a gathering, not unfrequently invite us to hold meetings in their own compounds, or readily accommodate us when requested. In many places the shade of a great tree or an open field has been found even better than the school-house for such gatherings, when the weather would permit, and the bright moonlight invited.

3. When the people come together, they arrange themselves very politely and respectfully according to their own sense of propriety. If the floor of the bungalow be a flat surface and sufficiently large, the adults take the front seats, the pupils being behind them; but if there is a raised seat at the sides, the adults take the sides with the most respectable individuals nearest the missionary, and the pupils on the floor. But if the room is insufficient for all, the pupils give place to the adults.

4. Our religious services on the Sabbath have generally been held at 10 A. M., and our village services in the afternoon, or evenings. The people more readily assemble after the work of the day is done. There may have been in some instances a fear of being seen *often* in our *churches* on the Sabbath, lest relations and friends should oppose; but a man can go to the bungalow with less fear of opposition and ridicule, which very few natives can withstand.

5. The presence of the missionary, and his preaching in the native language, are always great inducements to the people to as-

semble, and they are generally more orderly, if the missionary is present, than they would be if the native assistants only were there.

6. The labors of these assistants are of great value. They are daily among the people, reading tracts or portions of the Bible, "reasoning with them out of the Scriptures," and praying with them when circumstances are favorable. They generally hold meetings in the villages on the Sabbath afternoons without the aid of the missionary, and always assist him, as before hinted, in regular evening meetings. They often preach with great power and effect, and when their manner of life is such as to raise them above the suspicion of worldly notions, they are highly respected by the people.

It is customary for the missionary, and for the native assistants also, to search out those individuals, who, in their visits, or in their assemblies, or in any other way, may have been somewhat impressed with Bible truth, and to make them the special subjects of personal conversation and prayer, until they either give evidence of being born again or relapse into carelessness and sin.

Among the motives which have induced the people to come to our assemblies, may be found,—(1) curiosity to see and hear a foreigner,—(2) the benefits connected with a village school,—(3) the favor of the missionary which in their minds, is or will be somehow of advantage to them;—(4) a desire to hear what this babbler and setter forth of strange gods can say. As long as they are heathens, they will be moved by worldly motives.

Statistics show that there have been 331 years of labor in this field.

Printer	22
Physician	39
Teachers in the Seminary at Batticotta	44
Teachers in the Female Boarding School at Oodooville	16
Preachers of the Gospel	210

By this it appears, that exclusive of our printer, physician and teachers in Oodooville F. B. School, there has been not far from six and a half years' labor annually expended in the mission work in this field, of which about one-fifth has been in connection with the Seminary, and about four-fifths in connection with preaching the gospel.

Aside from our *uniform* Sabbath services in the forenoon, *each missionary* has generally had a meeting in the afternoon, either at

the church or in a village; and in the course of the week, on an average, two evening meetings in the village, one catechetical meeting of half a day with the children of the Tamil free schools, and one lecture to the members of his church. All these have been stated meetings, with occasional interruptions in the rainy season or by the cholera, aside from our village labors from house to house. Your committee believe that we have been truly a *preaching mission.* About four-fifths of our number have been engaged in preaching the Gospel by the way-side; to children collected into bible classes; to our Sunday-schools; to our assemblies and congregations. These have been teachers of the Bible, while those in the Batticotta Seminary have given most of their personal attention to the recitations in the Bible, or studies immediately connected with Bible doctrine or history.

Simple oral declaration of the word of God, by way of sermons or exhortations, as an agency by itself; has not appeared to have been distinguished above other departments of missionary work in the conversion of men. God has blessed us "in all we have put our hand unto," and every day's experience has convinced us that the people "need to be taught what be the first principles of the oracles of God, and have need of milk and not of strong meat." Hence the necessity of frequent interviews with such children, youth and adults, as seem inclined to listen, for instruction, exhortation and prayer. Whether preaching, teaching or discipling, this has been our great work, our united supplication.

Course to be pursued.

It is proposed, in future, to form native churches in those villages where a few Christians or Christian families (say from six, eight and upwards) may be found; and to place a native pastor over them, who shall have that village or adjacent villages as his field of labor. A village school will also be established for Christian children and for the children of those who are willing wholly to renounce idolatry.

The duty of the missionary will still be to pervade the land, and to preach the Gospel to every creature by the way-side; in assemblies, or in congregations; and to do all he can to assist the pastor or pastors of the villages in his field to secure permanent congregations, and to teach them "in season and out of season, all things whatsoever Jesus Christ has commanded."

Greatly encouraged by past experience, your committee would urge upon the attention of each missionary, pastor, catechist, the great advantage of *frequent* and *personal* visits to individuals for reading the Bible, for conversation and prayer.

This is considered a most efficient mode of making known the Gospel. It fastens the nail in a sure place. Christian schools, when the Bible is made the principal text-book, may do much to remove prejudice and superstition. The eye and soul of the missionary in addressing assemblies and congregations, have done and may do much more to impress divine truth on the mind of this dark-hearted and deceitful people. But, personal and frequent application of the truth seems absolutely needed, in order to arrest the attention sufficiently to secure the object.

For such changes as are now proposed, God has been preparing abundant materials. Our pious young men, trained in our Seminary and married to well-educated and thoroughly Christianized females, are prepared for teachers, catechists and pastors in these villages; and we can now easily reconstruct our system on a new, and eventually on a purely vernacular, basis. Looking at the indications of Providence, we have every reasonable evidence to believe, that our present position in this mission is much as it was in Israel, when David gave over his gold, silver, brass, iron, wood and precious stones to his successor, to be moulded and built up into a temple, where God would manifest his glory. (1 Chron. xix.)

The people of the land, too, seem to be prepared for such a change. Many, very many of them not only see the folly of idols, but are tired of this brahminical rule, and of these doctrines of devils; and it is hoped that many may make these changes an occasion for seeking a more excellent way. But we will not anticipate. He who has brought us to Horeb, will not leave us in Moab, nor in Bashan, nor forsake us at Jericho. He will give us possession of the *whole land*, and help us to build him a house. Nevertheless we should ever keep in mind, that "the race is not to the swift, nor the battle to the strong." Until the Spirit of God moved upon the face of the waters, the world could not be organized; so until the Spirit of God descends to melt and remove the love of ungodliness, which has so freely flowed and petrified over the masses of India for these four thousand years, we cannot expect plants of righteousness to grow up into the garden of God. We have laid the wood on the altar. We have divided the sacrifice into various parts, and

laid them on the wood. We have looked up to the Lord God of Israel for the manifestation of his presence and power. We have seen the fire kindle again and again, in times of precious revivals, and our hearts have cried out with weeping joy, "Behold, now is the accepted time; behold, now is the day of salvation;" but some blast from Baal, or the letting down of the hands of Moses, has quenched the kindling flame, and left only here and there a few live coals. But even this has been exceedingly encouraging, as it shows how easy it will be for God to flood the whole land with his glory, as we have seen his presence in our schools; and these live coals, when collected together, may help to kindle the whole pile, and show "how great a matter a little fire kindleth." But until our prayers become more importunate, and our dependance on the means employed more despairing, the fire from heaven will not descend to consume the sacrifice; the prophets of Baal will not be slain; nor the people unite in the exclamation, "The Lord, he is *the* God!" "The Lord, he is *the* God!"

LEVI SPAULDING,
Chairman.

III.

NATIVE CHURCHES AND PASTORS.

The Bible, and especially the New Testament, is our great text book; and, if we rightly comprehend its truths, we are prepared to assent to the proposition that the great object of missions to the heathen is to persuade men to be reconciled to God, as their only rightful sovereign, through the blood and atonement of his son Jesus Christ; and all their plans should be formed and executed with a view to the accomplishment of this end, the conversion of sinners and the salvation of their souls.

The organization of native churches and the ordaining of native pastors is, we believe, a means to this great end.

The declarations of our Lord to his disciples, "Ye are the salt of the earth," "Ye are the light of the world," are descriptive of the instrumentality and influence of his children in all ages. Christians are not to retire from the active scenes of life, but are to continue to associate with their fellow men. The salt could not serve its purpose unless scattered over the putrifying mass.

The lamp, when lighted, must be placed amid the darkness which it is intended to dispel. The whole earth, and especially the heathen world, is corrupt before God, and his children are the salt, the grand instrumental means by which he will renovate it; —it is in darkness, and Christians are its light, and are to "let their light so shine before men that they may see their good works, and glorify their Father which is in heaven."

Let us now point out particularly,

I. The design and the circumstances under which native churches should be organized, and native pastors ordained over them.

The command of Christ, "Go ye into all the world and preach the gospel to every creature," though given directly to the Apostles, is fully binding upon every Christian to the extent of his ability. It is also a principle universally recognized that union of action and influence, gives increased power; and hence it will appear that the missionary who seeks as rapidly and thoroughly as possible to carry on his aggressive movements against heathenism, must, in the prosecution of his work, gather the native converts into churches and unite their power as witnesses for the truth and as examples of faith and obedience to the principles of the gospel; and in order that he may be relieved in part from care and responsibility and be left more free to preach the gospel in other places, and to plant other churches, he will place over them native pastors who will feed and watch over the flock. The same principles and desires will lead the converts to seek union, and a leader or head, i. e., a pastor, who can give himself more directly and entirely to labors for their spiritual advancement, than the missionary on whom will devolve the superintending care of "all the churches." The church is a natural organization, the tendency of which is to preserve and extend Christianity, and to perpetuate religion in the heart, and Christians will associate and, as soon as circumstances permit, will desire and seek the formation of a church, both for their own good and as witnesses to others of the truth as it is in Jesus.

It is not easy to lay down a specific rule, as to the particular circumstances when, and when only, it is proper to organize churches and ordain native pastors over them; but we would say in general, that when there are several Christians in a village or community separate from others, who can be united in accord-

ance with the principles, and for the successful accomplishment of the ends above mentioned, then, and there, they should be brought together and taught to "bear one another's burdens and so fulfil the law of Christ," to "love one another," to "comfort themselves together and edify one another," to "consider one another to provoke unto love and to good works;" and over them should be placed one who will "feed them with knowledge and understanding," who will be a "helper of their joy," who will labor "for the perfecting of the saints" and "for the edifying of the body of Christ, till they all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ."

II. Qualifications required for membership in native churches.

Our text book indicates that Christian churches should be select bodies composed of a class of persons in some way separated from other men, and standing in a peculiar relation to each other and to Him who is "head over all things to the church, which is his body, the fulness of him that filleth all in all." They should be "a people taken out from among the Gentiles," a "peculiar people," "a people dwelling alone, and not reckoned among the nations."

They are also represented as the "salt of the earth," and "the light of the world;" hence, the world is surely the place for them. They must mingle with society, and, in various ways, apply to their fellow men that truth by which only they can be saved.

The qualifications which should be required for membership in native churches, then, we hold to be, an intelligent and credible profession of faith in Christ.

Of this, the missionary or pastor, together with the church, are the proper judges. Experience proves that the evidence of native Christians in regard to a candidate is valuable, especially so far as it relates to the outward life, and the liability he is under to be influenced by mere worldly motives; but their judgment does not extend with much discrimination to the actual feelings of the heart, except so far as they are manifested by habitual attendance on the means of grace, and the daily reading of God's word. Concerning this, they generally expect considerable knowledge, which may result from the fact that candidates from heathenism have always been required to delay some time, before

being received into the church, in order that all might become better acquainted with their character, and better satisfied as to their motives. Mere knowledge of the Scriptures, however, is no evidence of fitness for church membership, as that will necessarily depend very much upon the previous advantages of the probationer. The weakest measure of faith, if sincere, is to be accepted, and the lambs are not to be rejected from the fold; "Him that is weak in the faith receive ye." No where are the lambs so much exposed, as when out of the fold, and this is especially true among the heathen. The church is emphatically the place where the weak Christian is to obtain that protection, and to gain that knowledge, which will enable him to grow in grace. Unless the lamp be frequently and properly trimmed and supplied with oil, the light will go out, and salt will soon be destroyed if left exposed to the drenching rains of a tropical clime.

III. Organization and discipline of native churches.

Originally the church in our mission was one, and the members were admitted by the missionaries, who were practically the united pastors, each having the care of the portion at his own station; but after a time, when the number of communicants from different parts of the province had increased, it was divided and separate churches formed at the several stations. Until recently, there has not been a sufficient number in any of the villages, distinct from the stations, under circumstances which seemed to render it necessary and advisable to establish churches separate from those under the direct care of the missionaries.

In regard to the form of organization and the officers most proper for native churches, we stand on higher than sectarian ground. Our commission is not to proselyte, but to preach the gospel; and whatever preferences we individually cherish for specific forms of church government and discipline, however desirable or necessary they may be considered in those lands that have been long favored with the light and influence of the gospel and its ordinances, we are convinced that the most plain and simple organizations are, by far, the best adapted for the training and discipline of the native converts in this field. It will be most natural, appropriate, and scriptural, during the time of their pupilage, for the missionaries to become the guardians of those whom they "have begotten through the gospel," and "it is believed no one will dispute the right and duty of the mission to act

in behalf of these children in knowledge, and to conform the organization and discipline to what they regard as the apostolical usage in similar cases," it being understood that they do all this under a full sense of their own accountability to the great Head of the church, and with a wise and constant reference and regard to the time when their converts shall become "in malice children but in understanding men." If it is clear that the duty of missionaries in the prosecution of their great object involves not only preaching, but collecting converts and organizing them into churches, it is equally clear that they have the power, and that on them rests the duty of ordaining pastors over those churches; and not only this, but also watching over and sustaining them. On them devolves the care of the churches, and pastors, and this extends to pecuniary support, when necessary, which should be given with a due regard to their welfare in the future, when they shall have become able to support themselves and their own pastors. We would however have it distinctly understood that no mission funds are ever to be used for the support or assistance of individual members, and would discountenance and discourage the distribution of private funds, by foreigners, for this purpose, as injudicious, and calculated to injure both the individual, and the cause, by cultivating a mercenary spirit, and presenting mercenary motives for joining the church.

We do not consider it wise or expedient, in ordinary circumstances, to ordain evangelists, and it is believed that native preachers will be most efficient and successful in their labors when confined to some specific work, e. g., as pastors over definite churches. We do not however intend by this to say that it is never expedient to employ any class of missionary helpers except ordained pastors.

It will be found that there is appropriate work in the vineyard of the Lord for every Christian, whatever may be his capacity, and, while it will be the duty of the great body of converts to remain as witnesses for Christ in their own villages and to "abide in the same calling wherein they are called," adorning the doctrine which they profess by a godly life, "having their conversation honest among the gentiles," some will be found, whom circumstances and the providence of God will point out as teachers, catechists, and pastors; but we would recommend that the number of classes be restricted, and that the number of paid agents in each be limited so far as is compatible with the true interests of the church and the advancement of Christianity among the heathen; while the principle of indi-

vidual responsibility and duty is distinctly and earnestly pressed upon every church-member, and the doctrine taught to every Christian "whatsover thy hand findeth to do" for the advancement of the great cause—the cause of Christ—"do it with thy might."

IV. Qualifications of native pastors.

As the church itself is a select community, it would be natural to expect that he, who is placed as the leader and spiritual guide, should possess peculiar qualifications for his office, and this we find is in accordance with the directions of the New Testament. The Christian pastor is to go before the flock, "to lead them out." He must not say "go," but "come." He must not command "do this," but "let us do it." He must believe the truth he would have them believe—do the duties he would have them practice—make the sacrifices to which he calls them, and seek to be an example to the believers in all things, "in word, in conversation, in charity, in spirit, in purity," showing them all things by example as well as by doctrine.

The faithful and wise steward, whom the Lord places over his household, should know his Lord's will. The master has left particular directions for all his servants, and especially for his stewards. These are not found alone in the laws and usages of human governments, in the learning of foreign schools, or the language of "unknown tongues." They are found in the Scriptures of truth—the word of Christ. All "Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for instruction in righteousness, that the man of God may be perfect thoroughly furnished unto all good works." The good pastor must give himself to reading, meditation and prayer;" thus preparing himself he will do according to his Lord's will, turning to account all his acquisitions in the conscientious discharge of his duties to the household, and to the master of the household.

It is hardly to be expected that in a heathen community persons will be readily, or frequently, found who have attained the high standard of Christian character and education which is looked for in pastors of churches in a Christian land. We must seek out the best that can be found, and educate them *for* the work and *in* the work. They cannot, from the nature of the case, be educated in all respects alike, but we believe that whatever instruction is given should be eminently biblical. As the doctrine of salvation by faith

in Jesus Christ is the foundation doctrine of the Christian religion, the doctrine around which all others cluster, and from which all others spring, so the Bible should be the foundation and centre of every system of missionary or Christian education; every branch of literature or science taught should be hinged on the Bible; and all training of native pastors be such as to prepare them to wield most effectually and skilfully, the sword of the Spirit in defence of the truth—such as to prepare and enable them to lead their flocks as a shepherd, and as soon as possible with prudence, to do this independent of the missionary; and this education should be given with the prayer, &c., that "holding fast the faithful word, as he hath been taught, he may be able, by sound doctrine, both to exhort and to convince the gainsayers."

V. Relations of native churches and pastors to the mission, and relation of the mission to native churches and pastors.

The mutual relations of the mission and the native churches and pastors, are similar to those of parent and children, and their mutual duties are such as naturally spring from these relations. It is the duty of the missionary to train, counsel, guide, and control, "warning every man, and teaching every man in all wisdom, that he may present every man perfect in Christ Jesus." The new born churches, are to be considered as children, and with their native pastors, so long at least as they are themselves but children, are to be "under tutors and governors until the time appointed by the Father;" i. e., until they have acquired considerable experience and power of self-control, discipline, and support. They will naturally look to the missionaries for advice, encouragement, direction, and, if needed, in the commencement of their existence, for pecuniary support.

The duties and relations of the missionary, as above stated, implies the power of discipline, and "if a practical parity in all respects be insisted on between missionaries and native pastors, it is not seen how the native ministry can be trained to system and order and enabled to stand alone, or even to stand at all." Native pastors themselves are for a season but "babes in Christ," children in experience, knowledge, and character, and they cannot be on a perfect equality with missionaries any more than the child with the parent. But this involves no danger to the future parity of the native ministry, considered in their relations to each other. The nature of the missionary office is such that it cannot be com-

municated to native pastors. The power of the missionary to control does not infringe on the welfare and rights of the native churches and pastors, any more than that of a parent or a child; and this power should ever be used kindly, with a constant regard to the coming period when those churches must and will act independently.

The mission should train them, as the apostles evidently trained the churches under their care, so that they may early be freed from the necessity of missionary supervision, teaching them by word and example the exhortation of the apostle, "Bear ye one another's burdens and so fulfil the law of Christ."

N. L. LORD,
Chairman.

IV.

CASTE AND POLYGAMY.

I. Caste, as it exists on the island of Ceylon, is widely different from caste as defined in the Hindu religious books. Though its rigid rules are frequently broken, the person does not thereby become an outcaste. His own relatives are ready to excuse his conduct on the ground of expediency, and though rejected for a time he is ultimately received back to the family circle. Thus caste exists on the island in a greatly modified form, but it is none the less difficult to deal with it, as an institution opposed to the unity of the church of Christ and to the spread of pure religion. Previous publications preclude the necessity of entering extensively into the nature of caste, and its historical facts in the province of Jaffna. A full and correct exhibition of the subject on those particulars, may be found in a letter emanating from the American Ceylon Mission, and published in the Bibliotheca Sacra of July 1854, page 470. One object, in this report is to exhibit the facts on the subject of caste in connection with our native Christians, and to show our policy as a mission in dealing with this giant evil.

1. *The influence of caste has been, and is still, felt among the Christians of Jaffna.*

By whatever name it be called, whether it be caste, or pride, or nationality, or clanism, there is that which operates unfavorably to the development of intimate, social and Christian fellowship. This

influence appears on a variety of occasions, and in several of the relations of life.

(1.) At wedding feasts, cases often occur in which persons leave without partaking of the festivities of the occasion. Plausible excuses for such conduct are generally given, and yet it is usually clear that an exalted idea of family standing is the controling influence.

(2.) It is sometimes true, that members of the church address their brethren, who were of lower caste before conversion, in language similar to that which the heathen use in speaking to those of lower caste. This is in part a peculiarity of the language, and yet the thought and feeling of caste must be, to a greater or less extent, connected with such a practice.

(3.) There is a disposition in some of our native Christians to defend practices, which are unchristian in their tendency, on the ground that they are nationalities, and have nothing to do with caste feeling. There is frequently some force in the argument used. But whether it be pride, or caste, or nationality, whatever does not tend to the "perfecting of the saints" and to the unity of the church, is not of God, and should never be justified by the family of Christ.

(4.) There is a want of clear and positive evidence that the influence of caste is not felt in the church. If it were entirely absent, it is but reasonable to believe that the proof of it would be more tangible.

(5.) The influence of caste is felt rather in connection with the relatives of church-members, than in the feelings of Christians themselves. That "God hath made of one blood all nations of men for to dwell upon the face of all the earth," is their undoubted belief. But the fear of persecution, and a desire to retain the friendship of relatives, have persuaded many to go no farther than what the direct demands of the gospel seemed *to them* to require. Hence after breaking caste once, twice, or thrice, and after their friends have yielded, the tendency has been to feel that the work was done, rather than to press forward until every vestige of the evil was gone. Thus the pliable nature of Jaffna caste has worked disastrously upon the native church.

(6.) In the little matters of daily intercourse, we frequently notice practices which tend to confirm the above views.

2. Caste has not been tolerated in the Jaffna churches.

There have been different views as to the best method of wholly eradicating the evil from the hearts of the Christians, and at times those views have been so at variance as to decrease the legitimate influence of the mission. But all have regarded caste as anti-christian in its tendency, and as an evil which should never be tolerated in the Christian church. The mission have not been prepared to use compulsory measures on this subject, believing, as they do, that light from the Word of God, love, sympathy, and the whole round of gospel discipline are the appropriate weapons to be used in this warfare.

In order to make permanent and satisfactory progress in removing these evils, we feel the necessity of carrying with us the convictions of those we would reform. For specimens of attacks made and victories won on the subject of caste from 1816 to 1850, see the article above referred to in the Bibliotheca Sacra of July, 1854. Our practice is the following:—

(1.) When persons are received to the church the subject of caste is one of prominent attention, and unless the expressed views of candidates are clear and satisfactory, their reception is deferred. It has not been the practice of the mission to require evidence on this subject different from that which they receive to determine in reference to conversion.

(2.) In the distribution of the cup at the Lord's Supper, there are no caste distinctions observed. Our two native preachers and some of the catechists act as deacons in the distribution of the elements, at our general communion services. Sometimes the cup is passed to the females first; sometimes to the males; sometimes to those of a higher caste; and sometimes to those of a lower; the distributors themselves always partaking last.

(3.) The rules of life which have always been given to each church member read, "you should not observe any distinctions of caste among yourselves, but live as the members of one family. In reference to office and other worldly distinctions, the inferior are to honor the superior, each walking humbly and esteeming others better than himself." A clause has recently been inserted in our covenant as follows,—"That you will wholly renounce in yourselves and discountenance in others all caste and other distinctions and usages in

society, which tend to alienate the affections and hinder the kindly offices of Christian love and courtesy."

(4.) As spiritual leaders of these Christians, endeavoring to promote the work of sanctification in the heart, we urge upon their consciences those great central truths of the Bible, which represent God as love, and all his chosen ones as brethren in Christ. It is not necessary to combat the idea of birth-purity. They have no such feeling. They need Bible truth in its practical form. Hence we endeavor to lead them through the scenes of our Saviour's humiliation and suffering, that they may learn of Him; that they may imbibe his meekness, his forbearance, his love for the poor and oppressed; that, like Him, they may rejoice to perform even the most menial offices among their brethren, if it be necessary for the development of genuine piety and the growth of God's people.

3. *Spontaneous action of the Church.*—At our yearly convocation at Batticotta in connection with the annual meeting of the American Board of Commissioners for Foreign Missions, food is prepared in the Seminary dining-room for those who attend. On that occasion, most of our Christians eat together. At one of our last communion services, a feast was prepared by one of the Christians, at which 200 males and 60 children were present. Representatives from various different castes in the church came together freely, and enjoyed a religious and social interview. But the mission were not fully satisfied. The cook was not of low caste origin, and they wished for more positive evidence that the Christians were not actuated by caste feelings and motives.

When the doubts of the mission were made known to the church-members, they put forth the following Declaration, as expressive of their views on the subject, and indication of their future course of action, namely: "We, the undersigned, do solemnly pledge ourselves and affirm, that we will wholly renounce in ourselves, and discountenance in others, all caste and other distinctions and usages in society, which tend to foster pride, impair the affections, and hinder the kindly offices of Christian love, and that we will not object to eating any kind of food, on account of the caste of the person or persons by whom it is cooked, or offered to us."

The above Declaration has been signed by 90 males, embracing the leading members of our several churches. There is a growing feeling on the part of some of the Christians, that they will not rest until this evil is wholly eradicated from the church. Such desires and purposes are sedulously cultivated. They receive the full and cordial sympathy of the mission.

4. *Future Policy of the Mission.*—As a mission, we find that caste is one of the most difficult subjects with which we have to deal. Its pliable nature, the ease with which it yields to outward pressure, and the different shapes in which it is developed, distinguish it from all the evils which tax the patience, and try the graces, of the Christian missionary. It is all the more formidable, because of its elastic nature and marketable value. The exercise of unremitting vigilance is necessary on the part of the Christian teacher. Whenever caste developments appear, they should be met speedily, fairly, and effectually. All the influence of the missionary in his peculiar office, in his public and private intercourse with believers, in the doctrines which he teaches, and in the example which he sets, should have a special bearing on this subject. The course to be pursued by the mission is clear. They will not rest satisfied, until every member of these churches, not only by his precept but by his practice also, shall show that he is free from caste. They will use all the means which are appropriate and necessary in the accomplishment of this object. In addition to means previously employed, it is their united purpose to secure the carrying out, both in spirit and in letter, of the Declaration which the churches have put forth. And in the formation of future village churches, in the appointment of officers, and in the ordination of pastors over them, every precaution will be taken to proceed upon correct principles in reference to caste. No persons will be set apart as office-bearers, or as preachers or as pastors, and no persons will be received into employment of the mission as catechists or teachers, with whose views and feelings and practices on the subject the mission are dissatisfied. If the spiritual leaders in these churches are right in their principles and their practices, the flocks will be led into "green pastures and beside still waters."

II. *Polygamy.*—In the history of the Jaffna churches, there has been no case of polygamy. Formerly two persons made application for admission to church-fellowship, who had each two wives. One case occurred at Chavagacherry, in the time of Dr. Scudder. While the question of his reception to the church was pending, the polygamist died. The other case was at Tillipally, in the time of Mr. Woodward. When the individual was converted, he had two wives, but before he was received to the church, he relinquished one of them.

No cases have occurred in the later history of the mission, and none are anticipated in the future.

M. D. SANDERS,
Chairman.

V.

STATION SCHOOLS.

Lord Bacon truly says that "knowledge is power," and the difference between an enlightened and a savage people is like the contrast between light and darkness. All civilized nations have acknowledged the importance of communicating knowledge to the young—yea *religious* knowledge according to their own system of religion. Though the heathen around us do not generally feel the importance of teaching their children, the christian religion, yet many of them are convinced that its moral precepts are excellent; and they have learned by long experience that their children are made better by the education that we give them—that they are more obedient to their parents, more moral in their conduct, and more kind to each other in consequence of being taught the religion of the Bible in our schools.

On our first arrival in this country we found that the people were willing to send their children to our schools, notwithstanding the distinct avowal on our part, that we should teach them the Christian religion, and use all our persuasion to turn them from the worship of idols to the worship of the living and true God. Hence, almost from the commencement of our mission, we have bestowed much attention on the Christian education of children and youth of both sexes, being convinced that in order to prevent their being wholly polluted with the corrupt principles of heathenism, we must early instil into their minds the saving truths of the Bible.

Though our schools have in some respects answered our reasonable expectations, and have been productive of much benefit to the people, both in a temporal and spiritual view, yet observation and experience, in the working of the system, have disclosed to us some evils of considerable magnitude. Several important changes are now contemplated. We purpose therefore to remodel the system so as, if possible, to avoid the evils heretofore experienced, as well as to secure greater spiritual benefits to the children of our native Christians, and to the people generally. Some of the details of the proposed changes will appear in a subsequent part of this report.

1. *English Schools.*—These schools succeeded the boarding schools for boys. They were intended to prepare lads to enter the Batti-

cotta Seminary at small expense, while boarding at home with their relatives and thus save the expenses of their board and clothing for several years, during their preparation to enter the Seminary.

The following table will show the number of these schools and the number of pupils in them from 1830 to 1854.

Year.	*No. of Schools.*	*No. of Pupils.*	*Year.*	*No. of Schools.*	*No. of Pupils.*
1830	1	45	1843	8	166
1831	2	51	1844	7	170
1832	3	45	1845	11	291
1833	4	95	1846	13	452
1834	1	25	1847	15	582
1835	3	97	1848	16	618
1836	6	225	1849	14	501
1837	5	150	1850	15	502
1838	5	185	1851	14	501
1839	8	268	1852	9	270
1840	8	290	1853	8	317
1841	9	437	1854	6	229
1842	8	388			

It will be seen from the above table that the number of schools and the number of pupils have greatly diminished within the last few years. This has arisen from several causes.

(1.) We have been lately much more strict in demanding tuition fees of every boy, and also pay for all their books and stationery. (2.) The number of lads who could be received to the Batticotta Seminary is much less than it was formerly. Thus the market has a tendency to regulate itself. At the present time, the number of pupils in these schools is much smaller than it was last year. In order to ascertain the missionary value of these schools, it should be stated that not merely the English language is taught in them, but all the pupils pursue a very thorough course of study in the vernacular. Admission to these schools, requires them first to become familiar with the studies taught in our Native Free Schools—viz., our Catechisms, Scripture History, reading of the Bible, &c. Then in order to enter the Seminary, a further acquaintance with these Christian lessons is required. The Bible is daily read in these schools, both in Tamil and English, so that when they are examined, the pupils are found to have made much greater progress than the scholars in our village schools. They are usually at the station under the missionary's eye and influence—have had in almost all cases Christian teachers—at-

tend church on the Sabbath and are required to give an account of the sermon on Monday morning. Many of the lads in these schools have received lasting serious impressions. Some have become pious, and many have united with the church at Batticotta soon after entering the Seminary. The missionary value of these schools is thus shown to be very considerable.

So far as the boys in the village schools are looking forward to the acquisition of an English education, the effect of the English school on them will be to stimulate them to press forward in their studies that they may be prepared to enter that school. In same cases however, lads may have been drawn away from the village schools by this influence, who might otherwise have continued in the free schools a little longer. But in very many cases the age of entering the English school is the age of leaving the village free schools.

Should these schools be discontinued both parents and children will feel great disappointment. Some of the sons of rich men will be sent to the town of Jaffna for an education. In some places, perhaps in many, the rich men will unite in establishing schools of their own. Perhaps after we relinguish the government grants, English schools similar to those formerly in this province, will be re-established by the government.

But on the other hand, as the policy of the mission is to be changed, with respect to the study of the English language, as it will not much longer be taught in the Seminary at Batticotta—as the Government grants will hereafter be declined, as a large number of young men have already been thoroughly educated in the Seminary—many more than can find profitable employment in the province, so that they go to other parts of the island and to India for employment—it is thought best to discontinue our English schools.

2. *Girls Schools.*—These may properly be divided in two classes, (1) Select girls schools at the station, supported by government, (2) and girls schools in the villages.

The girls schools at the stations, supported by government grants, have been rather expensive, in consequence of the practice of giving cloths and jackets twice a year, and some other small expenses for washing and for teaching them to sew. These premiums were thought to be necessary in order to induce the pupils to attend school regularly for several years. By employing able Christian

teachers in these schools, we have succeeded in giving a good common school education to a large number of girls in the neighborhood of our stations. This was an object greatly to be desired, considering the importance of female education in a heathen country, and the numerous difficulties attending it. These schools have on the whole given us great satisfaction, notwithstanding the objections to giving premiums to induce them to attend the schools.

The prejudices against female education were very strong, especially at first—and are even to the present time, in many parts of the province. When asked to send their daughters to school the universal reply was, "we have no such custom." They appeared to consider it almost an outrage upon all decency and propriety, as a thing that could not be tolerated. When the writer first arrived in Jaffna in 1816 it is believed that there were only three native females in the province who could read and write—one of them was in Alerveitty, one in Oodoopetty and the third at Manepy. Probably one cause of the strong prejudices against female education is the fact that in India, with very few exceptions, there are no educated females except the dancing girls connected with their temples, whose characters are exceedingly bad.

The practice of giving cloths to girls has hitherto appeared to be a necessary evil which has been tolerated, because of the great importance of female education, and the impossibility of inducing them to attend the schools without an appeal to such motives. But there are serious evils attending the practice, both as it respects parents and children. It ought therefore by all means to be discontinued as speedily as possible.

(2.) *Village Schools for Girls.*—These are sometimes composed wholly of girls, but much more commonly boys and girls have been taught in the same school, by the same master. In some places the girls have been induced to remain in the schools long enough to learn to read the Bible and religious tracts, and to receive some good religious impressions. But as a general thing, in most of our villages, the girls who come to our schools are of low caste, and very poor. They do not come to get an education but to get a cloth. They rarely attend school a sufficient length of time to learn to read well enough to be of much use to them in after life. Many of the school masters feel that it is very dishonorable work to teach girls of this description, even though they are well paid for their labor. By all these facts and many more that might be mentioned, it clearly

appears that female education in our villages, is still attended with many difficulties. Persons of wealth and of high caste can rarely be induced to send their daughters to our village schools. Still, great progress has been made in female education in the province and many prejudices removed. Yet very much remains to be accomplished before heathen parents, as a general thing, will desire or value a Christian education for their daughters.

3. *Native Free Schools.*—Soon after the arrival of the first missionaries in 1816, a native free school for boys was commenced, both at Tillipally and Batticotta, and their number was gradually increased in the villages around us in subsequent years.

The following table exhibits the number of children taught in these schools and the expense of them during each period of five years, except the last, which is only four years.

A period of five years.	*No. of schools.*	*Boys.*	*Girls.*	*Total.*	*Whole cost of these schools.*		
					£	*s.*	*d.*
1815 to 1820	11	427	4	431	311	4	0
1820 „ 1825	42	1584	256	1840	1224	12	9
1825 „ 1830	83	2643	628	3271	2139	12	0
1830 „ 1835	103	3481	698	4179	2354	16	1
1835 „ 1840	105	3297	680	3977	2061	5	9
1840 „ 1845	89	2453	1149	3602	2015	16	9
1845 „ 1850	95	3144	1089	4233	1925	18	8
1850 „ 1854	74	2371	1075	3446	1421	15	1
					£13,455	1	1

For several years after the commencement of the mission, we were compelled to employ either heathen teachers or none. In a few years however several of our teachers became hopefully pious. The number of hopefully pious teachers has been yearly increasing; till at the present time all but 29 are members of the church, and seven of these 29 are educated men, and nominal Christians.

Heathen schools, actually existing, have not been taken into the pay of the mission, except in a very few instances.

The books taught in the schools are as follows. In Christian Lessons (1) Spiritual Milk, (2) Spiritual Lamp, (3) Scripture Catechism, (4) Scripture History, and (6) Reading portions of the Bible. In Tamil the 11th part of Negundu, and 1, 2, 3, 4, and 5 Tamil Instructors.

The whole number given in the above table is 121,449. If we

suppose the children to remain in the school on an average of four years, which is probably not far from the truth, this sum divided by four gives 30,362 children who have been in the schools from 1816 to 1854 a period of 39 years.

The largest number of schools and pupils in any one year was in 1836, when there were 155 schools and 6037 pupils. The largest number of girls taught in any one year, was in 1845, when there were 1298 in the schools.

In regard to the agency of these schools, in turning the people from sin unto holiness, the following facts may be stated. Very many of the persons educated in our seminary both at Batticotta and Oodooville, who subsequently became members of the church, received their first religious impressions while belonging to these schools. It appears also from the records of the mission that 62 persons who have joined our churches, were formerly educated more or less in these schools. It should however be distinctly stated, that, none of these were educated in our seminary, neither were they received to the church while pupils in the schools. As the children in these schools usually leave them at an early age, it is hardly to be expected that the number of conversions in them will be very large. Still there have been some. The brethren of the mission distinctly recollect about 30 cases. Of these a few died before making a public profession of religion. Five of this number are now candidates for church-membership; and seven of them did not join the church till they became monitors in the schools, though they were converted, as we trust, at an earlier age. We cherish the hope that the day of judgment will reveal the fact, that a considerable number of these children, who have been cut off by various diseases especially by cholera, have in their dying hour trusted in Jesus Christ for salvation.

With respect to our heathen schoolmasters, eighty of them have become members of our churches; 25 of this number, having been dismissed from service in the mission, have shown by their subsequent conduct that they were unworthy members.

Several instances have occurred in which both men and women have been induced to attend the services of the sanctuary through the influence of their children and have thereby found the Saviour.

It appears by the above table that the whole cost of these schools including teachers' wages, building and repairing school bungalows,

premiums to the children, and books, is £13,455-1-1 which amounts to about 2*s.* 6*d.* for each child for a year. About 40 of these schools have been revived since the cholera ceased.

The native books used in the schools are 11th part of Negundu, and three other small works consisting of short and long proverbs and parables.

As to the question whether these schools have answered our expectations, in promoting the grand object of the mission, we would say that if we reasonably expected, that, as the result of teaching these children, a great many souls would be actually converted in youth, then we must answer the question in the negative. Again if we reasonably expected that stated congregations of adults would be gathered, as a result of teaching these children, and collecting them together on the Sabbath in churches, and at our school bungalows, the answer must also be in the negative. The people do indeed assemble in considerable number, and with considerable regularity, in many of our school bungalows. But it is not clear that it is principally because the children are taught in them; for the people in many instances assemble readily in many other places.

It should here be stated that these schools are not as valuable as they were formerly; principally because the children do not remain so long in the school as they were accustomed to do many years ago. This is owing to the fact that their parents demand their services in their fields and gardens at an early age. Hence we have a succession of little children in our schools, who cannot from the nature of the case, be expected to receive as much benefit as those who are older. Formerly in many of our schools there were pupils sufficiently advanced in their studies to be formed into Bible classes, and to be taught by the missionary at the station with great pleasure and profit. Tracts were also given out to them to be carefully read during the week. At the next meeting they were able to give a good account of the contents of these tracts.

On account of the altered condition of these schools, and in view of the present plans of the mission, it is believed to be wise and necessary to revise and remodel the whole system of station schools. Even during the present year, their number will be greatly diminished, as compared with that of former years. We shall in future employ none but Christian teachers.

We shall turn our attention more to the children of our church members, and to the children of those who join our congregations.

We propose also to have a few schools for heathen children taught by Christian teachers ; but the instruction given in all these schools is to be only in the Tamil language.

Our great object should be to have a few schools of such a character that the children of our church members may receive a good education at home, so as to fit them for usefulness in their own villages, and to become suitable agents to assist in spreading the gospel among the people. From these schools also, selections may be made of such youths as show themselves worthy to be sent to Batticotta and Oodooville to complete their education, and to qualify them for a sphere of greater usefulness.

B C. MEIGS,
Chairman.

VI.

OODOOVILLE FEMALE BOARDING SCHOOL.

The Female Boarding School at Oodooville was established in 1824. Previous to that time a few girls, about sixteen in number, had been placed under the immediate care and instruction of the missionary ladies at the different stations. Subsequently the plan of a *Central Boarding School* was adopted. The design in establishing such an institution was to "impart a careful Christian education to a select number of females, under circumstanees that would exclude them from heathenish influences, and be most hopeful for their moral and intellectual improvement. And it was thought that, by this means, there would be provided more suitable and acceptable companions for the young men educated in the Mission Seminary." The school opened under the superintendence of Mr. and Mrs. Winslow at Oodooville, with twenty-nine pupils, some of whom had previously been under instruction at the several stations. In 1825, on account of the necessary absence of Mrs. Winslow from ill health, the school was removed to Manepy, where it remained about three years in charge of Mr. and Mrs. Spaulding. It was then removed back to Oodooville, and its superintendence resumed by Mr. and Mrs. Winslow, under whose care it remained until the death of the latter in 1833. Mr. and Mrs. Spaulding were then called to Oodooville to take the charge of the institution. It has continued under their superintendence, with the exception of about three years while they were absent in America, up to the present

time. Miss Agnew became connected with the school in 1840. Others for short periods have assisted in the care of the institution.

From the beginning, the pupils were admitted with the understanding that they should remain, except in cases of misconduct, until they were married. They were also to receive their clothing and board, and when married, if with the approbation of the mission, £4–10 as a dowry. The prejudice of the people against female education, made it impossible to procure pupils on any other terms less objectionable. In 1848 it was determined to receive a class on the condition of not bestowing the dowry when they should be married. Notice was given to this effect, and much to the surprise of all 75 or 80 applied for admission. Others would have made application had they received timely notice. A class of twenty-two was selected from these applicants.

In 1850, in admitting another class, it was thought advisable to limit the period of their residence in the school. Accordingly twelve were received to remain for a term not exceeding six years. The rule in regard to withholding the dowry also applied to them. Since that time other classes have been admitted on the same terms, and no difficulty has been experienced in obtaining as many pupils from respectable families as were desired.

In 1852, a class was received, of which a portion were required to pay a certain amount for board. The number taken was thirteen. Four were received on charity. A part of the remainder were required to pay 15*s.*, and a part 30*s.* annually. Those admitted to the school since that time, have also been required to pay at the same rates. The whole amount received for board in 1852, was £4–18–9; in 1853, £7–0–9; and in 1854, £14–5–2. This fact is a striking evidence of the progress of public sentiment in reference to female education.

The age at which pupils have been admitted has varied form six to ten years. They have been taken from various castes. There have been none, however, from the lowest caste, and none from among the Brahmins. Very few have been obtained from the more wealthy families of the province. The instruction has been given principally by the missionary ladies at the station, and three native teachers. The whole number who have been connected with the school is 222, exclusive of the present pupils; nineteen of them died while members of the school.

Of the whole number 175 became members of the Christian church, 10 of whom ultimately relapsed into heathenism and two became Romanists. The following table exhibit the time of residence in the school, of the former pupils.

11 remained...	1 year.	23 remained...	7 years	7 remained...	13 years.
13 ,,	... 2 years	20 ,,	... 8 ,,	3 ,,	...14 ,,
15 ,,	... 3 ,,	24 ,,	... 9 ,,	2 ,,	...15 ,,
13 ..	... 4 ,,	20 ,,	...10 ,,	2 ,,	...16 ,,
12 ,,	... 5 ,,	19 ,,	...11 ,,	2 ,,	...19 ,,
20 ..	... 6 ,,	15 ,,	...12 ,,	1 ,,	unknown.

Forty-six pupils were compelled, when young, by their heathen friends, to leave the school and marry heathen. A few left of their own accord, four or five have been sent away as unpromising. Those who have left the institution are now mothers of more than 250 children. Of these children 29 have been educated or are now pupils in the school, and 15 have been or are now connected with the Seminary at Batticotta.

The influence of this boarding school, we need hardly say, has been most excellent and far-reaching. The many Christian families scattered over the province, the island and the continent, exerting a silent, but important influence, testify to its usefulness. Many tokens of God's special blessing have been granted, in the frequent revivals which have been enjoyed, and in the uniform prosperity which has attended the institution. There is no part of our missionary work, which we have regarded with more pleasure and hope than this school, and there are no results of our labors here, which seem to us to be telling, with more power, at the present moment, upon the evangelization of the land, than those connected with this department of our mission.

The school is now, as it has been for several years past, under the immediate superintendence and instruction of the two missionary ladies at the station, Mrs. Spaulding and Miss Agnew, assisted by three native male teachers. The missionary at the station, Rev. Mr. Spaulding, renders important service in general over-sight, and in the religious instruction and pastoral care of the school.

There are seventy-three pupils. The time of their residence in the school, severally, is as follows:—one, has been connected with the school eighteen years ; five, fifteen years ; one, fourteen years ; one, eleven years ; two, ten years ; 11, nine years ; 19, seven years ; 11, five years : 11, three years : four, two years ; six, one year ; and

one, a few months. The one longest in the school has been employed as an assistant in the cooking department.

Of this number forty-three are children of Christian parents; twenty-one are members of the church, of whom nine were baptized in infancy. The number of classes is six. The course of study pursued is as follows:

In English.	*In Tamil.*
6TH CLASS.	6TH CLASS.
English Alphabet. English Instructor, 1, and 2. Pictorial Primer.	Tamil Instructors, 1, 2 and 3, Tamil Bible, Writing on Ola.
5TH CLASS.	5TH CLASS.
Pictorial Reader, Reading Books, 2, and 3, First Lessons in English, Parts 1st and 2d.	Genesis and Psalms, Tamil Instructor, 4 and 5. Tamil Geography, Scripture History, Elements of Science, Writing.
4TH CLASS.	4TH CLASS.
Phrase Book, Diglott Psalms, Spelling.	Indian Pilgrim, Pilgrim's Progress, Geography, with Maps, Arithmetic, Bible, Writing on paper.
3D CLASS.	3D CLASS.
English Instructor, 2 and 3, Pailey's History, Writing.	Doddrige's Rise and Progress, Geography of India, Arithmetic, Elements of Grammar, Bible.
2D CLASS.	2D CLASS.
Childs' book on the Soul, Gallaudet's Natural Theology, Elements of Natural Philosophy, Rhenius' Grammar, English Grammar, Writing.	Arnold's Poem, Barth's Church History, Negundu, Arithmetic.
1ST CLASS.	1ST CLASS.
English Grammar, Bible History, Pailey's History. Writing Compositions.	Body of Divinity, Negundu, Arithmetic, Physiology.

The hours of study for all, are from 9 to 12, A. M., and one hour in the evening. Two classes study in addition one hour in

the afternoon. Most of the afternoon is devoted to sewing. The time thus occupied varies from one and a half to two and a half hours. In addition to this, it is understood, many occupy much of their leisure time in needle and crochet work. There are forty monitors, who have various services to perform in connection with the school and the missionary family at the station. All the girls who are able, have some work assigned them, each day, in connection with keeping their rooms and premises clean, in preparing for use the rice and other articles of food, and in cooking. Effort is thus made to keep them occupied, to give them suitable exercise, to teach them order and neatness, and form in them habits of industry and trustworthiness.

As must be expected, there are evils connected with such an institution in this land, some of them have in a good measure been overcome, while others still remain. It was necessary at first to offer such inducements, as would be effective to lead parents to send their children to a boarding school. Hence the plan was adopted of giving them their food and clothing while in the school, and a small dowry when married. The evil of giving dowry has been removed by the change of feeling in the community, which has enabled the mission to discontinue giving dowries to those received since 1848.

Keeping the pupils in all ordinary cases until they are married, has resulted in prolonging the residence of many in the school to an undesirable length. Some have remained fifteen or sixteen years and one even nineteen years. This evil has in part been remedied by limiting the course of study to six years.

The custom of the country in reference to young females appearing abroad, and the confined premises of the school, have made it difficult to secure for the pupils proper exercise, and this no doubt, has been in some cases a detriment to health. This evil has also to some extent been remedied, by increasing the amount of labor, as well as by enlarging their premises.

Other evils, more difficult to remedy, have arisen in connection with the quality of their food, which has been, of necessity, better than most of them would receive at their houses.

In the providence of God, we are called upon, at the present time, to look at this institution with a view to modifying it, and placing it, in some respects, on a different basis. Hitherto it has been a part of a system of education, adopted with the design of raising a suitable

native missionary agency, and with the expectation that it would prove one of the best means of evangelizing the land. This system has been productive of much good, and has in many respects more than answered the expectations entertained, but the time for a change seems to have arrived. And while with gratitude we acknowledge the goodness of God in bestowing the special blessing hitherto upon this institution, thus making it a source of blessing to others, we desire, with humble dependence upon him for the future, to follow the leadings of his providence in respect to this, as well as to other departments of our work.

The great object of this institution is to give to a select number of promising females, in circumstances favorable to moral and intellectual development, an education superior to that which they can obtain in the family or Christian village schools, with the view of their becoming the companions of native pastors, catechists, and other missionary agents.

With this end in view, the present number of pupils seems much larger than is demanded, and we think it may with profit be considerably reduced. The present number, as has been stated, is 73. Of these, 21 were received previous to 1848, and have been connected with the school nine years and upwards. Your committee recommend, that the connection with the school, as pupils of all these cease at the close of the term in May 1856. This reduction, if no vacancies occur in the lower classes, will leave fifty-two pupils in the school. The class received in 1848, consisting, at present, of 19 members, should be dismissed at the close of the term in May, 1857. The term of residence of the class admitted in 1850, 11 in number, according to the arrangement made when they were received, expires in October, 1856. The number of pupils in future should not, in the judgment of your committee exceed 35, and these generally should give evidence of being Christians themselves, or should come from the families of church-members and nominal Christians. We are not prepared to say, however, that none should be taken, hereafter, from heathen families. Cases may occur when, in the judgment of the mission, it may be best to receive such, though it is believed that the necessity will not often arise.

As to the terms upon which the pupils should be received, we are of the opinion, that, so far as possible, they should be taken from the Christian village schools, and that a certain amount of preparation in those schools, to be determined upon by the mission, should be required; that they should not be received under 12 years of age; that

their term of residence in the school should not exceed five years; and that, as the school is to be entirely select and for a specific purpose, no pay should be required for board from those hereafter admitted. In receiving new classes to the school, it is important to avoid encouraging them to come together in considerable numbers for examination, as the greater part must necessarily be subjected to a mortifying and painful disappointment. And yet, on the other hand, it is important to secure the effect on the village female schools, of cherishing a desire for the advantages of the boarding school among parents and their daughters. To secure both these objects, if possible, the appointment of a committee is recommended, which shall be especially instructed to look for suitable pupils, and shall have the whole charge of selecting them for the several classes. In making the selection, reference should not be had to locality, rank, or pecuniary circumstances, so much as to the character and promise of the applicants.

Your committee are farther of the opinion, that it is not expedient to continue the study of English; but the instruction, hereafter, should be entirely in Tamil. The course of study will be affected somewhat by the amount of preparation required for admission. It should be eminently Christian and practical, such as will best fit them to be useful in the position they are to occupy.

There should be one married missionary at the station, to take the general oversight of the institution; and an unmarried lady, who should acquire the native language sufficiently well to communicate instruction herself, and take the direction of the female native teacher who may be employed. The wife of the missionary, at the station, it is expected, will, so far as she is able, assist in the management of the domestic affairs of the school, and in giving instruction. It is desirable, on some accounts, that, when the reduction of pupils is completed, all the native teachers should be females; but, for the present at least, it seems important that one or more of the male teachers should be retained; with the understanding that, hereafter, should it be deemed advisable by the mission, the instruction may be given, altogether into the hands of females.

In regard to the internal arrangements of the school, it is important that strict rules be enforced in reference to visitors; guarding against its becoming a refuge for the poor and orphans, or a retreat for invalids. Long visits from former pupils, or from friends of the pupils shall in all cases be discouraged.

Particular attention should be given to providing suitable exercise, at regular times, for the pupils. They are taken at an age when they require much exercise; but, confined as they are within their premises, they are in danger of neglecting it. They will be able to continue to do most of the work necessary to keeping their rooms and premises in order; and perhaps all the work connected with the preparation of their food, under the direction of a single cook. It may be expedient to put some restrictions upon needle and crochet work, out of the hours devoted to this purpose, as a taste for that kind of work, or a desire for gain, may sometimes lead to too close confinement, at the expense of health.

Your committee would suggest, in reference to the future, whether the system of monitor-ships, now existing, should not be modified, so that more responsibility shall be thrown upon individuals, and a smaller proportion of the whole number be paid for their services from the allowance for the school. The design of these offices is simply to secure order and efficiency, and they should not be unnecessarily multiplied.

In conclusion, your committee would express the hope, that this school, on its new basis, with the blessing of God, may still prove to be an important auxiliary in the great work of planting the institution of the Gospel in this land. We commend it to the prayer of all who are interested in the cause of missions to the heathen.

E. P. HASTINGS,
Chairman.

VII.

BATTICOTTA SEMINARY.

The Batticotta Seminary was established in the year 1823. Previous to that time, boarding schools for boys had been sustained at most of the mission stations, and the Seminary was composed of the most advanced and promising boys in those schools.

The main design of the mission in establishing this institution was to raise up efficient labourers to aid in the work of evangelising this people. Subsequently it was enlarged with the hope that it might furnish suitable men to aid in extending missionary operations on the neighbouring continent. By a reference to some of the early reports, it appears that the mission had in view also

the general elevation of the people and the raising of the standard of education in the country. There are also some expressions which indicate that, the fitting of men to act as efficient officers of government was among the minor considerations which influenced the mission to carry on and enlarge their operations in this department.

For the carrying out of this design it has been a permanent object from the first to give the pupils a thorough knowledge of the English language, and thus furnish them a key to western sciences and literature, and relieve them from the bondage of Hindu superstitions founded on false science.

I. The *History of the Seminary* divides itself into four periods.

First Period.—The Rev. D. Poor was Principal of the Seminary from its commencement until 1836, a period of 13 years. During that time the native practice of studying aloud in school was continued. The proportion of studies in the Tamil language compared with the English was greater than in late years, and the desire for mathematical and astronomical studies was much more developed. Great efforts were made by the Principal to bring this knowledge to bear upon the false systems of the country. Being able to use the native language, his instructions, especially those of a religious nature, were given mostly in that language.

In the latter part of this period, special efforts were made to bring to light the hidden mysteries of Hindu sciences, and expose their fallacy. High hopes were entertained that the triumphs of European science, in showing the inaccuracies of the Hindu system, had done much for the overthrow of error, and the establishment of the truth of Christianity. This led to a more vigorous prosecution of the plan which had been adopted, and the desire for education in the English language and western sciences gradually increased.

It should be remarked that during Mr. Poor's connection with the institution, great prominence was given to religious instruction in the vernacular, and the numbers hopefully converted and gathered into the church was greater than during any other period, of equal length, in the history of the mission. In this period the number of pupils increased from 48 to about 150. From 1833 Dr. Ward aided the Principal in the department of instruction. Mr. Eckard also rendered assistance for a short time.

Second Period.—In 1836, Rev. H. R. Hoisington became Principal and continued at his post until 1841, when he was obliged to return to America on account of failure of health. During this period of five years, the institution received a new impulse, and the native practice of studying audibly gave place to a less objectionable method. Dr. Ward continued to aid in the department of instruction. The Principal devoted much time to the study of the high works on Hindu science and laboured zealously to fit the teachers under his care to be efficient in their several departments without neglecting the religious and moral training of the pupils. While great efforts were made on the part of the Principal to give a prominence to the Bible and instructions drawn therefrom, and to bring all their acquisitions in science to bear upon the same points, the desire for scientific knowledge which was increasingly manifest in the previous period was more and more clearly developed.

In 1840, the Rev. E. Cope was associated with Mr. Hoisington in the care and instruction of the Seminary. Up to that time, all the expenses of the students had been borne by the mission, even to furnishing them with cloths and paying for their washing.

Third Period.—Mr. Hoisington left the institution in charge of Dr. Ward and Mr. Cope. In 1842, Rev. R. Wyman became associated with them and remained two years. Mr. Hoisington returned at the close of 1844, and resumed his position as Principal of the Seminary. He continued in this position until 1849, when he was obliged to leave the country on account of failure of health. Mr. Cope was absent from ill health one and a half years, and resigned in 1847.

Rev. S. G. Whittelsey was connected with the institution about one year, but was at his post only six months.

While Mr. Hoisington was absent, the scientific department did not receive so marked attention from the instructors, yet the same general course was pursued. Those in charge were not able to communicate with the students to any great extent, except in the English language.

In 1843, there were disclosures of immoral practices among the students, in which one, at least, of the teachers, was somewhat implicated. This resulted in the dismission of a large number of the students from the different classes, and all of a select class which had been formed with the design of giving its members a course of in-

struction in theology and such studies as would fit them for catechists and preachers.

This for a time seriously affected the prospect of the institution and greatly impaired the confidence of the mission in the moral and christian character of those students who professed to be Christians and cast some shades of doubt even upon those who were not implicated in the evil practices. The first effect of this gradually disappeared, and confidence was, in a measure, restored.

On Mr. Hoisington's return in 1844, he brought with him some valuable apparatus for the scientific department, and commenced anew his efforts to raise the scientific character of the institution, while he was equally zealous to have the biblical department well manned, and that prominence given to thorough training in the Bible which its importance demanded. The result of this was the modification of the previous plan, and the formation of three departments of instruction, viz.: Scientific, Biblical, and English, and the appointment of Mr. Whittelsey in the biblical department, who, it was hoped, from his knowledge of the vernacular, would be able to give greater prominence to biblical instruction, and create an enthusiasm in that direction which would check the tendencies in favor of English and science. These fond hopes were disappointed in the early removal of Mr. Whittelsey by death. Others who were connected with the institution, during that period, did what they could to bring the truth to bear upon the minds and hearts of the students, and by the blessing of God, their labors were not in vain. There were several seasons of religious interest in the institution during the three periods above mentioned, and a goodly number were gathered into the church.

At the close of the first period, the number of pupils had increased to about 150. From that time onward to 1845, the number varied from 150 to 160. At the close of the third period, it was reduced to about 100. At the commencement of the fourth period, Rev. E. P. Hastings, who had been previously associated with Mr. Hoisington two years in the care and instruction of the Seminary, was appointed Principal, and Rev. C. T. Mills, was associated with him. In February 1850, Mr. Hastings resigned, and Mr. Mills was appointed Principal, who continued in office until he left the mission in 1853.

Mr. Hastings, the present Principal, was re-appointed on his return from America. During the past five years, there has been only one missionary connected with the Seminary, with the exception of eight months, and his labors, so far as he has been able to give instruction,

have been devoted to the biblical department, mainly in the English language, and special efforts have been made to raise the standard of scholarship.

In the early part of the third period, the practice of furnishing cloths to the pupils was discontinued. Soon after, the parents of the boys were rquired to give bonds for the payment of board.

A few years later those who were able were required to pay for board, one term in advance, at the rate of four shillings and six pence per month. Some were received at half that price, and about one fourth of the whole number received were admitted on charity. Even on these conditions, the applicants have been double the number which could be admitted. This practice has continued to the present time, and within a few years, an initiation fee of ten shillings has been required to meet the expense of books. The amount received for board and initiation fee in 1854 was £150.

The result of this practice has been to introduce a class of students from wealthy families, whose main object is to get an education to fit themselves for government service; many of whom are not only of no benefit to us in a missionary point of view, but are often a hindrance to the work. From this and other causes, the number of pious students in the Seminary is comparatively much smaller than in former times. There is, however, a redeeming feature to this pay system, viz.: there is more room for the development of an independent character and fewer temptations to a servile spirit. If one of that class is really brought to bow to the convictions of truth, he is usually a more decided and consistent Christian.

The institution has been in operation thirty-one years and has cost the Board about £20,000 including the salaries of the missionaries who have been connected with it. Beside this, about £1,100 were collected in Ceylon and India, for buildings and apparatus. We might add also some donations of apparatus from America, not reckoned in the above account.

II. *Present State.*—The present state of the institution, if we look at it in view of some of the objects for which it was founded is very encouraging. There is a core of able and well qualified native teachers, fitted to give instruction in all important branches, and the attainments of those under their charge are such as in many cases to do honor both to the teachers and pupils. It has attained a commanding influence in the community, as a literary and scientific institution, and is a stepping stone by which

many have been able, at a cheap rate, to rise to posts of influence and emolument. The mission through the influence of the Seminary has had the control of education in the province for many years. Some have regarded this as a reason why the institution should be sustained, lest the power of educating this people should fall into the hands of the heathen or others opposed to the pure principles of the gospel.

Were it our object to *educate* the community, we should regard our position in this respect as very encouraging. Viewed as a missionary Seminary, its present state is not so encouraging. The whole number of students is 96; of these 11 only are members of the Christian church. Many of the older pupils are of that class who are looking mainly to government for employment, and seem determined to have nothing to do with Christianity. There is, however, a redeeming feature in the fact that many in the lower classes are children of church members, who will, we trust, be found on the right side, if not exposed to too great temptations by being thrown in contact with evil influences. In the last class of 30, admitted in 1854, 15 were from Christian families. In the class which graduated in September 1854, there were six church members; and of the 96, above named, 30 were admitted in October 1854.

III. *The Results.*—The whole number who have sustained membership is.. 670
The whole number of students now living, who have been educated is.. 454
Of these there are in mission service........................ 112
Of whom there are employed by the American Ceylon Mission.. 81
The number in service of Government in Ceylon and India. 158
The number in different kinds of business in Ceylon and on the Continent.............. 111
Those whose employment is unknown, or who are not known to be employed in any useful business........................ 73
The whole number of church members.................. 352
Number excommunicated............................ 92
Whole number who have died; [8 of whom after excommunication.].. 72
Present number connected with Protestant churches........ 196
The number now connected with the American mission churches. 185

The institution has raised up a class of native assistants who have greatly aided the mission in carrying on their work, and who will, we trust, be of still greater service as preachers and pastors in different parts of the field. Many of them are the fruits of the revivals to which allusion has been made, and are indeed the most promising fruit of the institution.

There are also some among those who are not connected with us, but are engaged in government and other service, who, we hope, are Christians, and honor their professions by a humble and consistent life.

Aside from the above results, the Seminary has exerted an influence in the land which cannot be mistaken, in waking up the native mind, in diffusing useful knowledge, and creating a power, which, if directed into the right channel, will do much for the elevation of this people. There is a class in the community who have, in a measure, been freed from the bondage of superstition, whose views have been liberalized by science, and who may do much for the improvement of their countrymen. Though the Seminary has failed, in some respects, to accomplish all its friends hoped for, it has done a great work in its day, which will yet, by the blessing of God, turn to good account in the establishment of the kingdom of Christ in Ceylon.

IV. *Tendencies of the System.*—The preceding history has, to some extent, presented the tendencies of the system which has been pursued.

(1.) It has tended to give a prominence to instruction in the English language and the sciences, which has led many of the students to neglect their own language. Though great efforts have been made on the part of the missionaries in charge to give special prominence to biblical instructions in the vernacular, and bring in science to illustrate and impress the truth, the current in favor of English and the sciences has steadily advanced with little interruption.

(2.) It has also tended to draw the most promising pupils from the village English schools, and unfit them in some respects to return and obtain a livelihood among their own people. By their education they are so much elevated above the mass, that they feel unable to live on the income they would receive in the ordinary occupations of the country, become discontented and seek employment in other places. Many facts might be adduced to show that efforts to evangelize a people through a foreign tongue have not proved successful.

(3.) A class of men has been raised up who, though well educated, and, in some respects well qualified for service among the people, are not in the best manner fitted by their course of training for that kind of humble and persevering labor, which is most needed in making known the gospel, and giving it a footing permanently, in the villages, on a self-sustaining basis.

(4.) There is also a tendency to give prominence to other objects than the one which the missionary should always keep in view, viz. the preaching of Christ, and him crucified, to the people in their own language.

(5.) Those missionaries connected with the institution have been hindered in the acquisition of the colloquial language of the country. They have not been compelled by circumstances to speak in Tamil, and the temptation to use their own mother tongue has too often prevailed. The same may be true to some extent of other missionaries, who have catechists under their care that can speak the English language.

V. *Change proposed.*—Such having been the tendencies of the system, as appears from the preceding history, we are prepared for a change. It should not be a partial one. That would not cure the evil.

Our object in sustaining a Seminary is not to educate the community at large. That we do not regard as the appropriate work of missionaries. Nor is it our object to give superior education to all the children of native Christians. The village schools are to be established for the children of Christians, where they are to be instructed in their own language, and most of them must there complete their education.

But our object is to prepare a class of young men to be Christian teachers, catechists, and pastors in every village in the land, to which they can gain access. Such men as can live on humble means, and will be earnest in their efforts to save souls. This being our object, we think the study of English may be a hindrance, rather than a benefit, and are prepared to recommend,

(1.) That no instruction in the English language be given in the regular course.

(2.) That the number of students be reduced, as we aim to educate only for mission service in our own field. At the close of the present Seminary year, we propose that a number not exceeding 25

be selected from the present students, taking only those who from their connections, attainments, and character give most promise of usefulness in the missionary work. The pecuniary demands of those who have paid in advance for books, should be adjusted to their satisfaction when requested to leave.

As the institution is to be solely for mission purposes, and the students eminently select, it is thought to be unadvisable to require pay for board, or books, in order that we may keep it completely under our control, and avoid the temptation to admit those who can pay when they are not such as we wish to educate.

(3.) That the course of instruction be only four years. A class to be received annually. It is further recommended, that a course of preparation in the village schools be required, and that none be admitted, under the age of 14; and that they be Christians, or from Christian families. Only those who bid fair to be useful in mission service should enjoy the privileges of the institution. A committee should make the selections, avoiding as much as possible applications from the people, and should report the same to the mission for approval.

(4.) That one missionary be devoted to the seminary, aided by two native teachers.

(5.) The course of study, being wholly in the vernacular, should be eminently biblical, such as will by the blessing of God prepare the pupils to wield the sword of the Spirit, which is the word of God. Sacred history, geography, and science should be brought into aid in this work, and all should centre in the Bible, and be made to explain its truths.

J. C. SMITH,
Chairman.

VIII.

NATIVE ASSISTANTS.

The foreign missionary should keep two thoughts distinctly before his mind. It should be his object to multiply his own influence, as far as possible, while he is in the field, and to leave behind him an abiding Christian influence, when he is gone. Hence the necessity of native assistants. It is through them that the missionary reproduces himself. Through them, though dead, he lives in the perpetuity of

Christian influences. This is true in any country and among any heathen people, but it is especially in tropical climates that the necessity of native agency is felt. The missionary is generally feeble. He has lost the power of endurance which he had in his native air, and he finds that the way most effectual in securing his high object is to endeavor to infuse into others the spirit of Christ and send them forth with the gospel message.

1. *Number.*—In the early history of the mission the number of native assistants was comparatively small. Each one was educated by the missionary with whom he was connected. Under such a system, as early as 1821, there were three licensed preachers and the number of teachers and catechists had considerably increased. The Seminary was established in 1823, and when it began to send forth its graduates periodically, the demand for native assistants was soon supplied, and since 1830 there has been no lack in numbers in this department of our work. In 1846 there were 78 graduates of the Seminary in the service of the mission. In 1852 the whole number was 140, 85 of whom were teachers in our Tamil and English schools. The following table shows the number in employment last year at our several stations (including the out-stations of each) and designates the work of each class.

	Batticotta.	*Chavagacherry.*	*Manepy.*	*Oodooville.*	*Oodoopitty.*	*Panditeripo.*	*Tillipally.*	*Total.*
Native preachers,	1	0	0	0	1	0	0	2
Catechists,	6	4	3	2	1	3	5	24
Secular agents,	1	0	0	1	0	0	0	2
Writers and school superintendents,	0	1	2	1	0	1	1	6
Seminary teachers.	5	0	0	3	0	0	0	8
English and government school teachers,	4	2	4	2	0	2	2	16
Vernacular school teachers,	13	11	9	6	3	7	13	62
Medical assistants,	1	0	0	1	0	0	0	2
Moonshees,	0	0	0	0	1	0	0	1
Total...	31	18	18	16	6	13	21	123

The above table represents our assistants before the appearance of cholera in 1854. Many of the schools discontinued at that time have not been resumed. The number of assistants who should be under

the care of each missionary will vary according to circumstances. In this field a wise economy requires that he should have only so many as he can bring a personal influence to bear upon, come in contact with frequently, and keep fully employed. No one should be received into service for whom there is not a distinct and definite work.

2. *Origin.*—Our assistants come naturally from the classes among whom we are called to labor. The mass of the people of Jaffna are Velallas (or farmers) and the majority of our assistants are from the different varieties of that caste. We have in our number those who were fishermen and covias; but there are none of the highest, nor are there any of the lowest caste of the province in our service.

3. *Education.*—In the early history of the mission, young men of promise were selected as pupils and as assistants. They were instructed by the missionary at the station and used to aid him in his work. As the early fruits of such a system of instruction, Gabriel Tissera, Francis Malleappa and Nicholas Permander were licensed as preachers in 1821. With the establishment of Batticotta Seminary a more systematic and thorough course of education commenced. The first class graduated in 1828. Subsequently Charles A. Goodrich, Nathaniel Niles and Seth Payson of that class, and Henry Martyn of the class of 1832 received licensure. Within the present month M. Cornelius, Thomas P. Hunt and David Stickney have been licensed to preach, with a view to the pastoral office. The above are all who have been formally set apart as preachers by the American Ceylon Mission. Others have received as thorough an education as the preachers, and have really done the work of preachers, but have served under the name of catechist. The course of instruction in the Seminary was such as to fit the pupils to act efficiently as teachers, or as catechists, or as preachers, and many of the early graduates were received into mission employment. Since 1830 the majority of our assistants have received a Seminary education. That education has been thorough in the Scriptures, in the sciences and in English language. Thus all our principal men have had access to western science and English literature to assist them in argument against the false philosophy and the absurdities of Hinduism. A power has thus been created in our native agency of no ordinary character. But we have found a practical difficulty in bringing this power to bear effectually upon the masses of the community. It is a fair question whether some of our assistants have not been

educated too highly in science and in English—whether the tendency of this has not been to lead them, in their labors among the people, to seek for the learned, and engage with them in argument, rather than to carry the simple message of the gospel to the poor and unsophisticated, and deliver it with the exhibition of an earnest desire for the salvation of the soul. The education which our assistants need, to prepare them for efficient service in the mission, is eminently that of the heart. Nor would we leave the mind uncultivated. They should be taught to think, and then the mind should be stored with biblical and religious truth. In every plan which is formed for their education, the Bible should be the leading text book. Let the teacher and the pupils take their stand in the Holy Scriptures, and from them look out upon science and history. Let them see how all history and the providences of God have been, and are still, uniting in the fulfilment of prophecy and in the salvation of the church. It is only by taking such a position that they will be able correctly to understand providence, and history, and science, and the Bible itself. We would have our assistants eminent for their proficiency in the word of God. We would have them understand the Scriptures in their several parts, in the relation of those parts to each other, and in their relation, as a whole, to a world of sin. We would have them feel that every word is God's word, and that not one iota shall pass from the law till all be fulfilled. With such convictions and feelings, whatever may be their other attainments and qualifications, we may expect that they will be earnest for the truth, "not slothful in business, fervent in spirit, serving the Lord."

We would not say that all should have the same education. All have not the same office. The teacher in a village school may be successful in his calling with an education inferior to that of a catechist, and a catechist in one locality may not require the same education as a catechist in another. In all cases the education should be thoroughly biblical and practical, and such as is favorable to the establishment of Christianity in the land upon a self supporting basis.

4. *Employment.*—Our native assistants have been employed in various kinds of work. Sometimes they have been moonshees, sometimes secular agents, sometimes writers, sometimes colporteurs, sometimes medical assistants. Formerly there were a class called readers. The most of our assistants are included in three divisions, viz., teachers, catechists and preachers. The duties of our

catechists and preachers are similar. They visit the people from house to house and converse with them by the way-side; distribute religious tracts; read and explain the Bible; catechise the children in our schools; assist in collecting the people for village meetings; take the charge of or assist in conducting those meetings and frequently preach to our Sabbath assemblies. Many of them have two kinds of work. The moonshee, the secular agent and the writer, may each profitably spend a part of his time in the village, doing the work of the catechist, if his character is such as to fit him for it. The catechist may also spend a part of the day in teaching and still accomplish as much in the village as if that duty were not imposed upon him. The work of the assistant should always be definite. He should feel that he is responsible for a certain portion of the missionary's charge. His time should be so arranged that every hour of the day may have its appropriate and specific duties. Nothing proves more disastrous to the usefulness of the assistant than idleness. If he is not fully employed in his work he naturally loses his interest in it and becomes an indifferent laborer.

Hitherto, as before stated, our assistants have been divided into three grades, viz., teachers, catechists and preachers. Your committee would recommend that hereafter the grades be teachers, catechists and pastors.

5. *Salaries.*—In our experience, as a mission, we have had many practical difficulties in determining the salaries of our assistants. A variety of circumstances, such as age, locality, kind of employment, real worth, marriage, &c., have had their influence. It has not been easy to form definite rules by which wages in all cases might be determined. Tamil village school masters have generally received pay according to the amount of instruction given. There are now 62 persons on our native assistant list who receive salaries. In this number the teachers in Batticotta Seminary and Oodooville female boarding school, and fifteen teachers of the Government Grant Schools, are included. The salaries of these sixty-two vary from 8*s.* to £2-12-6. Only two receive 8*s.* and only one receives £2-12-6. Of the remaining fifty-nine, fifteen receive more than £1-5; ten receive £1-5 and thirty-six receive less than £1-5, as their monthly stipend. The average salary of these sixty-two is about £1-1-6. Looking forward to the more effectual planting of the institutions of the gospel in our villages, and

to a self supporting system, it is believed that the salaries which we pay are generally too high, and it is recommended that, when persons are received into employment hereafter, in ordinary circumstances, £1-5, shall be the maximum of wages. It is also recommended that there may be only five grades of salary among our assistants. Let the young man commence with 10*s.*; from the time of marriage let it be 15*s.*; three years later, if the candidate is worthy, it may be raised to £1; at the expiration of three years more of service let it be £1-3 and two years later, if the mission think the assistant deserving, his salary may reach the maximum. In all these cases it is distinctly understood that the mission have discretionary power as to the propriety of raising wages according to the above recommendations. In changing and reducing the salaries of our present assistants, the exercise of much prudence is necessary. We should pay our assistants according to their necessities with a steady aim at a self supporting system.

6. *Training and Supervision.*—The training of native assistants, so that they may become effective in the work of the gospel, is attended with much perplexity and responsibility. Most of them have just emerged from heathenism. They are but babes in Christ, and need the sincere milk of the word that they may grow thereby. The object of the missionary is to teach the assistant to show himself "approved of God, a workman that needeth not to be ashamed, rightly dividing the word of truth." In this work the presence and agency of the Holy Spirit are indispensable; but He works intelligently and through the feeblest instrumentality, and will not forsake the missionary in this part of his duty.

(1.) In a missionary field of labor no more extended than our own, it is well for all the native assistants to meet together, at least twice a year, for the purpose of passing through a variety of biblical and other exercises which shall have a tendency to spur them on in study and to cultivate a community of feeling and interest. (2.) It is well for all the assistants under the care of one missionary or, in some cases, those belonging to two contiguous stations, to come together occasionally—say once a month—to engage in such exercises as circumstances may require. Those exercises may be critical or biblical. Reports may be read, or a lecture may be given, or all these and other exercises may be united. (3.) When the missionary has time, and a number of his assistants are so situated that he can meet them each

morning, half or three-quarters of an hour, for conference and prayer, the influence is happy. They may then report to him the work of the previous day, and he is enabled to enter into their joys and sorrows, and to throw his own influence into their labors, as he cannot do by means of weekly and monthly reports. It is a most favorable time for practical suggestions. It is also a very profitable meeting for the missionary, as he thus learns many important facts respecting his field. (4.) Every man has a talent peculiar to himself, and, if the native assistant is worthy of his office, he has a special fitness for some part of the work. Each one's peculiar talent should be carefully studied that it may be fully developed in the service of Christ. When his true place is found, his duties should be specific and such as to occupy all his time. (5.) It is well to work upon the heathen *through* the assistant so far as is practicable. Thus he is trained for usefulness and a responsibility is devolved upon him which is necessary to his development and growth as a spiritual teacher. The missionary may counsel and direct the assistant, on general principles and in special cases, but it is sometimes better for him that he be thrown upon his own resources. All this may be done without interfering with the missionary's active duties among the people. (6.) Invaluable instruction may also be given to the assistant by his going with the missionary among the people and from house to house. Thus our Saviour taught his disciples. The wonderful instructions which are recorded for our direction and for our good were given when mingling among the people with his disciples. The assistant sees how the missionary adapts himself to circumstances, notices the arguments which he uses in meeting objections, and the spirit which he manifests in his intercourse with the people. He is continually learning practical lessons, and the missionary is imitating the Saviour when imparting such instruction. (7.) The assistant should be encouraged to perform gratuitous labor. By this we mean, that influences should be exerted upon him which shall induce him cheerfully and of his own accord, to seek opportunities for doing good, *as a christian* for Christ's sake, when his stipend will in no way be affected by it. All our assistants and especially our school masters may do much of this kind of labor, and the influence will be most happy upon the people and upon themselves also. (8.) In training our assistants there are many *little* things which should receive our attention. Our course should be such as to encourage frankness and inspire confidence. While the assistant is looked after carefully, he should be made to feel that he is

trusted, and that he is regarded as worthy of confidence. Such a feeling has an elevating tendency. It makes men trust-worthy. In all the intercourse of the missionary with his assistants he should be careful for little things. A single remark, or a flash of the eye, or a show of feeling, often have a more permanent influence than a whole lecture. An exhibition of interest in each man's special work, of joy in his joys and of sorrow in his sorrows, is following the example and the precept of Christ. The whole example of the missionary, in his meekness, in his patience, in his diligence, in his benevolence, and in his love for souls, will have a powerful influence in moulding the character of the assistant.

M. D. SANDERS,
Chairman.

IX.

MODIFICATION IN THE STATIONS.

The peninsula of Jaffna is rather more than forty miles long and from five to fifteen wide, and contains—with the islands adjacent—seven hundred and three square miles. The names of the thirty-two parishes into which it is divided, the number of houses and population in each is as follows:—

பெயர்கள்.	*Names.*		*Houses.*	*Population.*
நல்லூர்..........	Nellore,	♁	1,174	7,771
வண்ணார்பண்ணை .	Wannarponne,	+	1,546	11,196
சுண்டிக்குளி.	Chundiculy,	♁	1,627	9,139
கோப்பாய்.	Copay,	♁	1,116	7,299
புத்தூர்..........	Poottoor,	○	731	4,980
அச்சுவேலி.......	Atchuvaly,	○	450	3,621
மல்லாகம்........	Mallagam,	○	1,197	7,845
தெல்லிப்பளை.....	Tillipally,	○	1,331	9,297
உடுவில்.	Oodoville,	○	1,031	6,699
மயிலிட்டி........	Mylitty,	○	720	5,202
பண்டத்தெருப்பு ..	Panditeripo,	○	920	5,934
சங்கானை.......	Sangany,	○	1,610	8,760
வட்டுக்கோட்டை .	Batticotta,	○	1,310	7,604
மானிப்பாய்......	Manepy,	○	1,590	9,719
உடுப்பிட்டி	Oodoopitty,	○	1,992	11,692
கட்டைவேலி	Kattivaly,	+	2,267	13,678
பருத்தித்துறை	Point Pedro,	+	1,634	10,377
நாவற்குளி........	Navateculy,	♁	784	5,143

பெயர்கள்.	Names.		Houses.	Population.
சாவுகச்சேரி.	Chavagacherry,	○	2,427	13,616
வரணி.	Varany,	○	1,846	11,113
கச்சாய்.	Katchay,	○	971	5,593
எளுதுமட்டுவாள் . .	Eluthumutural,	♁	909	4,499
முகமாலை.	Mugumally,	♁	328	1,732
தம்பகாமம்.	Tumbogamo,	♁	338	1,741
புலோப்பளை.	Plopally,	♁	264	1,475
முள்ளிப்பற்று	Mulipatto,	♁	500	2,671
வேலணை.	Valany,	♁	498	2,988
ஊர்காவற்றுறை. . .	Kaites,	○	942	5,352
அல்லைப்பிட்டி. . . .	Allipitty,		403	2,123
காரதீவு.	Karadive,	○	1,128	5,895
புங்குடுதீவு.	Poongerdive,	○	1,072	5,862
நெடுந்தீவு.	Delft,	○	531	3,072
முழுத்தொகைகள். .	Total. .		35,187	213,688

Of these parishes three, containing five thousand, four hundred forty-seven houses, and a population of thirty-five thousand, two hundred fifty-one, are occupied by the Wesleyan Mission. They are indicated in the above list and on the accompanying map by the mark +. One of them lies on the south-western shore of the peninsula, and includes most of the town of Jaffna; the other two are on the northern shore, and in one of them is the village of Point Pedro.

The missionary work in seventeen is under the direction of the American Mission. They are indicated by the mark ○ and contain twenty-one thousand, two hundred sixty-eight houses, and a population of one hundred twenty-six thousand, six hundred thirty-one. In two other parishes, (islands,) a catechist and teachers are supported by the Native Evangelical Society, which is in connection with this mission. These two parishes include a population of five thousand, one hundred ninety-five and contain nine hundred, thirty-four houses.

The remaining ten parishes, containing a population of forty-four thousand, four hundred fifty-eight, and seven thousand, five hundred thirty-eight houses, are under the supervision of the Church Mission. They are marked thus ♁. Six of these parishes are at the eastern extremity of the peninsula which is thinly inhabited

The peninsula is intersected with excellent, and finely graveled

roads, for which the country is much indebted to the influence and enterprise of the present government agent of the province. These, by rendering different parts of the field more easy of access, essentially facilitate our labors among the people.

Since the commencement of our mission, in 1816, to the present time there have been, on an average, seven missionaries in the field, exclusive of the physician and printer. The labors of these have been greatly blessed and we trust the time is drawing near when, especially in those portions which have been longest and most constantly cultivated, churches will be organized in the villages and native pastors ordained over them, so that the missionaries will be relieved in part from care and responsibility, and be left more free to preach the gospel in other places and to plant other churches.

Your committee would therefore encourage the mission to cherish the hope that, at no very distant day, the number of missionries in our field may, without detriment to the work, be somewhat reduced, and we would recommend that Manepy and the south part of Mallagam be joined to Oodooville, the remainder of Mallagam and Mylitty being united with Tillipally, and that Panditeripo be united with the Batticotta field, as represented on the map herewith presented. It is supposed, however, that the interests of the cause will require that a missionary reside at Panditeripo for some time to come, until several churches have been organized in villages connected with these stations, and native pastors ordained over them. These arrangements will require for the present (exclusive of the Seminary) the labors of six missionaries.

N. L. LORD,
Chairman.

X.

RESTRICTIONS ON CORRESPONDENCE.

From an early period in the history of the mission it has been the understanding, or the rule, of the body, that any member, writing to the Secretaries of the Board upon "subjects concerning which difference of opinions exist in the mission, or such as essentially affect the interests of the mission," should, previous to sending, submit his communication to the members of the body for their inspection.

The mission are not aware of any special evils growing out of the observance of this rule, and it is believed that it has not generally precluded individuals from expressing their own personal opinions in reference to matters of mission policy, in letters to the Officers of the Board. Yet as it has tended to repress the freedom of written communications on the part of, at least, a portion of the members of the mission, a freedom exceedingly desirable, especially when we consider the important results often flowing from this correspondence—it is recommended that the rule be repealed.

It is understood, however, that official letters, and letters purporting to come from the mission as such, shall, as hitherto, be sanctioned by the body in mission meeting or otherwise, as circumstances may require or dictate. Also, every brother, who chooses so to do, is at full liberty to present his communications to the mission for their approval, or for suggestions on their part.

T. S. BURNELL,
Chairman.

XI.

PRINTING ESTABLISHMENT.

In conducting missions to the heathen, the press has been considered an important auxiliary for disseminating the "truth as it is in Jesus." When judiciously used, as a mere auxiliary, and not allowed to become itself so much of an end as to take time and strength which should be devoted to the more direct work of preaching, it is perhaps the least objectionable of all the means thus employed. When properly restricted, it does not hinder the exercise of that faith in divine power so essential to the successful prosecution of this work.

For the few first years of this mission, tracts were written upon the leaf of the Palmyra, but in 1821 in accordance with a request of the mission for a printer—Mr. J. Garrett arrived with a press. The local government being at that time hostile to the operations of the mission, he was peremptorily ordered to leave the island within six weeks, and the request that he might be allowed to remain longer in a private capacity on account of the difficulty of leaving during the monsoon, was denied. He accordingly went to the continent and the press was taken by the Church Mission and thus made available for our use for printing the necessary tracts and books. This continued

until 1834, when the restrictions of government having been removed the press was transferred to our mission and set up at Manepy. It was a time of great interest, when the first products of our own press was sent around the mission circle, in the form of a small hand-bill with the words "FIRST FRUITS" in English and, சகோதரசிநேகம் (brotherly love) in Tamil.

Another printer sent out by the Board soon arrived, and operations were commenced, on a very limited scale, with a single press and a small supply of type. Soon after, the importance of this auxiliary so arose in the estimation of the printer, and the other members of the mission, especially in connection with the occupation of the Madura field, that the establishment was greatly enlarged. As early as 1838 there were four presses kept in constant operation, and seventy men were employed in the printing office and bindery (though it should be mentioned that these men would accomplish only about half as much as the same number of men in America.) In looking over the reports of that period, we find that large views were taken of the importance of the press. We might mention as an evidence of this, an estimate of the number of copies of the Bible necessary to supply every family of the whole Tamil population in Ceylon and on the continent, and the length of time and the means necessary to effect this supply. This enlarged scale of operations was continued with some variations till 1850, and a large amount of printing of various kinds in English and Tamil was the consequence. Thus inadvertently, the press became to some extent a diversion from the more direct, and important work of preaching the gospel. It materially added to the machinery of the mission, and so far as it did this, increased the evils which attend such machinery. Yet we believe it has been the means of much good. A very large proportion of the amount printed, has been religious tracts and portions of scripture. Nearly one third of the whole has been the Word of God.

During the twenty years from the establishment of our press, till the end of 1854, the amount of printing has been 171,747,198 pages, or an average of more than eight millions of pages a year. Since the beginning of 1850 about thirty-five men have been employed, being one half the number in employ during the twelve years previous to that date. Our press has always been under the immediate supervision of a missionary printer, and a committee of two members of the mission appointed annually. The rules provide that no work shall be done in the establishment, except for

the Bible and Tract Societies and small jobs, without the order or permission of the mission. Supplies of implements and materials also, are only ordered when sanctioned by the mission.

English Department.—The English department of the press was mainly the result of the course of education pursued in the Seminary and the boarding schools, and the consequent need of printing, to some extent, in the English language. As nearly all the English books needed for these schools have been procured from England and America, the work of our press has been confined principally to elementary books in Tamil and English. We find in the list only six small books wholly in English. This department has also afforded facilities for printing mission and Seminary reports; for the English part of the "Morning Star," for diglott volumes published by the Bible and Tract Societies, and for reports of those societies. Small jobs are also occasionally sent in by English residents.

The "Morning Star."—This periodical, printed semi-monthly in English and Tamil, was commenced in 1841. It was at first edited by two natives, and was "devoted to education, science and general literature, and to the dissemination of articles on agriculture, government, and religion, with a brief summary of important news." It soon after came more directly under the control of the mission, and has to the present time been considered an important means of awakening the native mind, and of exerting a high moral and Christian influence over those who have gone out from our educational institutions. About two years after its commencement, it was remarked by an English missionary of long experience in the country, that he thought the influence of the "Star" in exciting a taste for reading and inquiry, was greater than all the other publications of our press together. By opening its columns to objections against Christianity, it tended to develope public sentiment, and secure the attentive perusal of the answers to those objections. Many attempts were made on the part of the heathen to defend their system, and this afforded favorable opportunities to set forth the distinguishing doctrines of Christianity. It thus was to some extent, the means and medium of shaking the foundations of many things rendered sacred in the estimation of the heathen, by all that is venerable in antiquity, and holy in religion.

As the number of educated natives has increased, and they have

become more widely scattered, this periodical has seemed more and more necessary, as a means of retaining that influence over them, which is a result of their having been trained up under our fostering care, and which we have tried to make use of especially for their spiritual benefit. Its influence also among the many Christian families connected with us, we believe has been, and still is, one which we cannot well dispense with.

The "Star" has always been issued at a subscription price, but this has never met the expense of publication till the last year.

The Depository.—This branch of the establishment has gradually assumed considerable prominence, in connection with our schools and the demand for English and Tamil books by educated natives, both mission assistants and others. The principal part of the books are in the vernacular. We find in the list only six different books wholly in English among the imported, and six small English books printed by our press.

The Binding Establishment.—When the press was first established by our mission, all efforts at binding were confined to putting together small books in rough covers, made of paper and cloth so combined as to be a tolerable substitute for paste board. The requisite implements and materials were soon after procured, and the quality and quantity of work has gradually increased to the present time. Books are now bound very neatly, and the income from this branch is very considerable.

Prospective wants.—Our proposed plan of operations, contemplating considerable reduction in the department of education, will diminish the demand for books. In view of this, and of our having a considerable amount of printed sheets and books on hand, and the desirableness of diverting as little as possible of missionary time and strength from the direct work of preaching, the question arises whether we cannot dispense entirely with our press, and depend upon having our necessary printing done at Madras. We might undoubtedly depend upon Madras for some of our work, but for occasional tracts, suited to particular occasions, and for the publication of our mission periodical, it seems desirable that there should be a press more directly available, without the delay which would be the necessary result of having the work done at such a distance, especially at some seasons of the year when communication is very uncertain. To secure this, and at the same time to economize missionary time and strength, and to disencumber, as

much as possible, our mission operations from unnecessary machinery, and also with a view to putting such operations, as far as practicable, on a self-supporting basis, the committee recommend:—

1st. That two presses, and as much of materials and office furniture as will be sufficient for a moderate establishment, be sold with proper securities, to the present native superintendent, or some other capable and trust-worthy native, who may be willing to take it, with the provision that he do our work at a reasonable—or if thought best, at a stipulated—rate of charge; that he print nothing for others of an immoral or heathen tendency; and that he keep up the present standard of printing, and conduct the establishment on upright and Christian principles: that on these conditions he be allowed the use of the present building for a reasonable rent, and that the mission, as a body, and as individuals use their influence in favor of the establishment.

2d. That the Bindery be disposed of in the same way, and with similar provisions, to the present superintendents, or to other competent and trust-worthy natives who may be willing to take it.

3d. That so much of the stock of the Depository as will be needed in connection with our mission operations, be put in charge of a responsible native, who shall keep and distribute books under the immediate supervision of the mission treasurer; that he be allowed to purchase, or take on commission, as many of the books as he may wish, at a rate which will allow him some profit in selling them, with the understanding that his wages be regulated accordingly, and thus aim at an ultimate self-supporting basis.

4th. That a committee of three be appointed by the mission to effect the above sales and transfers, who shall be instructed also to sell, out of Jaffna, what remains of the printing establishment, and also dispose of the sheets and books not needed in the depository, with as little loss as possible.

5th. That a publishing committee of three be appointed annually, who shall have charge of all printing done by the mission, and to whom the mission may refer, for approval, any work proposed for publication.

6th. That with the commencement of 1856 the "Morning Star" be issued in monthly numbers, double the present size, printed entirely in Tamil; that it consist of three general departments, viz.: Religious, Foreign and Domestic intelligence; Family and Miscellaneous department; that each of these departments be committed to one of the

publishing committee, and that one of our best native assistants be appointed under the more immediate supervision of some one member of this committee, to assist in translating, reading proofs, and such other work in connection with the publication as may be entrusted to him. It is also recommended that the price of subscription and other matters be arranged with a view to giving over the publishing of the periodical to the proprietor of the press, as soon as he may be ready to take it, the mission retaining the editorial charge.

In reference to the three departments specified, it seems desirable that the "Religious" should maintain a high spiritual character, consisting of articles calculated to elevate the tone of piety; also of biblical illustrations, and explanation, and other subjects connected with the progress and establishment of Christianity in the land. The department of foreign and domestic intelligence should consist principally of missionary and religious intelligence from all parts of the world, with such secular intelligence as may seem desirable from time to time. The family and miscellaneous department should especially aim at exerting a healthful influence in the numerous Christian families connected with us, by giving hints from time to time, on family training, and on other kindred subjects, and supplying also matter fitted to interest the children; in short, the periodical should in all its arrangement and contents, aim mainly to meet the wants of an increasing Christian community, surrounded by heathen influences; while the heathen should not be entirely lost sight of.

7th. That in case the sales proposed above cannot at present be effected, the printing and binding establishments, on the reduced scale mentioned above, be placed, for the time being, each in the charge of a native superintendent, under the supervision of the publishing committee.

W. W. HOWLAND,
Chairman.

XII.

PROVISION FOR WIDOWS, CHILDREN, AND INVALID MISSIONARIES.

A wise and judicious management of this subject on the part of those who have the direction of missions is confessedly one of great delicacy and difficulty. On the one hand, the watchful eyes, not only of the benevolent friends of missions, but of its enemies also,

are upon the managers of our Missionary Society, to see that all the funds of the board are so expended as to promote the glory of God, in the salvation of men. The great object for which these funds are contributed, is to spread the gospel of Christ among all unevangelized nations. It appears therefore very desirable, that as small a per centage of these funds, as possible, should be diverted from this object.

On the other hand, the classes of persons mentioned above, have strong claims upon the Prudential Committee and the Board—claims which can neither be denied nor resisted. We will take, for example, an extreme case, though by no means an impossible one.

Suppose a missionary and his wife, forsaking the home of their childhood and youth, their friends and their country, have spent a long life in a foreign land, in a tropical climate, faithfully serving their Lord and Master, by preaching the gospel of Christ to the heathen. God has greatly blessed their labors, and many souls have been gathered into the fold of Christ through their instrumentality. But in process of time, worn out with labors, enfeebled by age and disease, they are compelled to return to their native land, without the means of supporting themselves. How plain it is, that their situation in these circumstances, makes its appeal with great force to the kindest feelings of the Prudential Committee, and to the Christian public. The same is also pre-eminently true when the disabled, lonely and desolate widow, and orphan children are sent home to our native land. Kind assistance under such circumstances, should always be cheerfully afforded; and we have full confidence in the belief that it always will be. In such cases, the rendering of reasonable assistance cannot be considered a mere act of charity. It may with more propriety be called a debt of justice.

But while we thus speak, we fully believe that it is the duty of the Prudential Committee, as far as possible, to hold an even balance, and, like the master whom they serve, while they "love mercy," and show kindness to disabled missionaries, and especially to the widow and orphan, they must ever have a sacred regard to justice in the administration of the funds committed to their care, by the friends of missions; feeling that they are accountable, not merely to men, but to God.

We have carefully perused the published rules of the Prudential Committee on this subject. We think they are the result of

wisdom, of care, of kindness, and of long experience in the work of missions.

It is perfectly obvious that there will be a great variety and diversity in the circumstances and wants of disabled missionaries, returning to their native land. Each case must therefore be dealt with separately according to circumstances.

Though some of us have resided many years in the British dominions, enjoying the kind protection of the government, and though we have been long familiar with the working of the system of pensions, we are not yet prepared to recommend the adoption of this system by the Prudential Committee. We do not believe it would work well. We think it greatly embarrasses the operations of those societies in Europe who practice upon it. We do not therefore recommend that it be transplanted to the soil of the Puritans, who left this system behind them, when, for the sake of religious freedom, they left the shores of the mother country, to plant and rear the institutions of the gospel on the desolate shores of the new world.

With respect to the support of the children of missionaries, we need hardly say that it is one which is deeply interesting to every parent, especially in cases where there are no kind relatives or friends, able and willing to take charge of them. Under certain circumstances, it may be thought by some, that the annual allowance of 60 sp. drs. for boys and 50 sp. drs. for girls, is not sufficient; yet in view of the responsibilities of the Prudential Committee, mentioned in the former part of this report, we are inclined to think that experience will show more and more clearly, that the committee have in this case, found the golden mean. If future experience shows that it is not enough, it can be easily raised. This sum is not intended as a full support for the child, but it is designed to assist and encourage kind relatives and friends who feel a deep interest in the great work of training up these children for usefulness in the cause of Christ. Were a full support given, mercenary relatives would, in many cases, be strongly tempted to get possession of the children, not for the sake of giving them the best education, and training them up for usefulness in the cause of Christ, but for the sake of the money they would receive.

While the writer was in America in 1840 and 1841, he heard many good people warmly advocating the plan of having a large institution in some part of New England or New York, to which the children of

missionaries might be sent on their arrival in America; and where they might be educated under the same roof, by persons carefully selected for this purpose. This system we believe, has been carried into operation in England; but we are not fully informed as to the results of experience there. Besides the constitution of English society, is so peculiar that nothing can be safely inferred as to the propriety of establishing a similar institution in America. We believe however, that the plan adopted by the Prudential Committee, has been, and will be found to work well.

When children are sent to our native land, they should, as speedily as possible, be absorbed in the country of their adoption. They should not remain as strangers and foreigners any longer than is absolutely necessary. There are some things which children who are retained in heathen lands to the age of twelve or thirteen years, should soon forget, if it be possible, and some habits especially that of idleness, arising principally from the difficulty of finding suitable employment for them in a tropical climate, should, as speedily as possible, be corrected by the activity and enterprise of our native land. But by being shut up together in a large institution, they would be very liable not only to retain those evil habits and notions which they brought home with them, but by comparing notes with children from many other parts of the heathen world, there would be imminent danger of great injury by such intercourse.

So far as our own observation and experience go, we have had great reason to be pleased with the working of the present system. Great kindness and liberality have been exhibited by many benevolent friends in America towards the children of missionaries. As a general thing, we believe that it will be found on careful examination, to be true, that the children of missionaries, have been as well educated, as highly accomplished, and that as many of them have become hopefully pious, and give as great promise of usefulness in the world, in proportion to their number, as an equal number of the children of ministers in America.

In the early period of the missionary enterprise, before this subject was well understood, or any great principles settled, the elder brethren and sisters of this mission had many very painful anxieties, and fears, and perplexities as to what would become of their children. It was at first proposed, by our patrons at home, that they should remain and settle in the land of their birth. But we

could not consent that they should thus remain; for we saw clearly that it was a land, in almost every respect, unsuitable for colonization by our Saxon race. After a thorough discussion of this subject with our patrons at home, all our requests were granted. Our children have been sent to the land of their parents. There the elder children of the mission have been well educated, and give promise of usefulness. Most of them are, we hope, in the fold of Christ. Thus God has been better to us than our fears. Yea, He has, in respect to most of them, greatly exceeded our highest expectation. Praised be his holy name! May our younger brethren and sisters, amidst all the painful trials of parting with their children, learn to put their trust more firmly in a faithful covenant keeping God. For assuredly, He who hears the young ravens when they cry, will never forget, nor forsake the children of his missionary servants.

B. C. MEIGS,
Chairman.

XIII.

GRANTS FROM THE AMERICAN BIBLE AND TRACT SOCIETIES.

From an early period, this mission has received liberal grants of money from the American Bible and Tract Societies, to expend in carrying out, in this land, the great objects to promote which those societies were formed.

The grants of the American Tract Society were formerly given to the local Tract Society, for the publication of such books and tracts as were approved by the American Society. Subsequently, however, the amounts were used in purchasing such books and tracts, for general distribution and use in the schools. For several years, the publications of the local Tract Society were divided among its members, a few only being reserved in the depository. As the members of the mission were all members of that society, each individual received his proportion in the division. Afterwards it was found more convenient to leave the books and tracts purchased, in the general depository, to be taken when needed for use. This practice remains in force at the present time. It does not appear that very strict detailed account has been kept by the mission with the local Tract Society, but the mission has freely aided that

society from the funds received from America, and in turn has been liberally supplied with books and tracts. Much greater use was made of their publications in former years, than for a few years past. Since the beginning of 1850, the members of the mission, have taken from the depository 713,000 pages of tracts, and 1,024,290 pages of books.

The grants of the American Bible Society have been disposed of, by the mission in a similar manner. Formerly, copies of the Scriptures were purchased by the mission; latterly donations have been made to the local Bible Society to aid in the work of revising and printing the Scriptures. The members of the mission have been generously supplied with the Bible, as a whole, and with portions for use in schools and for general distribution.

Of the tracts published by the local Tract Society, 125 in number, about three-fourths have been prepared by members of the mission. Also two of the four books published by that society.

One or more of the members of the mission have been on the revision committee of the local Bible Society since 1838, and have rendered important aid in preparing a new version of the Scriptures. The chief labor of translation, for some years before the completion of the version now in use among us, was performed by Mr. Percival of the Wesleyan Mission, whose time was principally devoted to the work. Mr. Spaulding after his return from America in 1847, with the sanction of the mission, aided largely in revising the new translation as it progressed. In 1848, he went to Madras and again in 1849 —to engage with others in completing the revision—and was absent in all about four months. The joint labor of those who have been engaged in this work, has resulted in the printing of a tentative edition of this new translation of the Scriptures. It was confidently hoped that this version would be accepted throughout Southern India and Ceylon, but the hope has not, thus far, been realized. While the work is highly commended, both for its faithfulness in translation and for the correctness of its idiom, circumstances have prevented its being generally received on the continent of India. Efforts have been made to secure the co-operation of the missionaries of different societies in its further revision, but these have not hitherto succeeded.

The chief advantage of the plan adopted by the mission for the disposal of the grants of the American Bible and Tract Societies, has been the securing on the part of the missionaries of the several societies in the province, unity of effort in the preparation and distribution

of the Scriptures and Tracts. The members of the mission have also partaken of the benefit of the grants made by the societies in England to the auxiliaries in this province, and of local subscriptions. The union, we believe has resulted in great good to our common cause.

The importance of continuing to use the funds of the American Societies, directly in aiding the local Bible and Tract Societies, is not so great now as formerly, and your committee are of the opinion that there would be advantages in making a different disposal of their grants, than heretofore has been made. While we, therefore, gratefully acknowledge our indebtedness to the local societies for their generous grants of books and tracts in past years and especially, for the excellent version of the Scriptures, which through the efforts of the Bible Society, has been provided, we would recommend that the mission in future retain the donations of the American Societies in its own hands, to be expended, according as circumstances may direct, in carrying out efficiently the great object for which the grants are made. It is understood that this arrangement will not hinder the purchase of Bibles and Tracts from the local societies.

E. P. HASTINGS,
Chairman.

XIV.

VISITS TO THE UNITED STATES: SANITARIA.

While it is desirable that a member of the mission visiting the United States have every requisite for health and comfort, it should be a settled principle to avoid every needless expenditure; and to aid in securing this point, your committee would present for adoption the following general

Rules.

1. Before leaving for the United States, the consent of the mission, and in all cases which admit of it, the permission of the Prudential Committee of the Board should be obtained.

2. When the cause for leaving is failure of health, a medical certificate should be obtained from the mission physician, or his substitute for the time being; and also one from any physician, under whose treatment the individual may have been, for any considerable time, at the place of embarkation.

3. It having been decided that a member of the mission may

leave for the United States, a committee shall be appointed to advise and assist in arrangements for the journey. All questions of expenditure to be settled by the mission.

4. It having been found generally unadvisable to go to Calcutta for a passage, the passage should be taken from Colombo or Madras conditionally to the Cape, and thence if possible to America, otherwise by way of England; the voyages to be made in sailing vessels.

5. The salary shall cease at the time of leaving the mission. All expenses till embarkation, shall be accounted for to the mission, and after that to the Treasurer of the Board.

6. An outfit for the passage of twelve pounds ten shillings, sterling, for an adult, of fourteen pounds for a child under five years of age, and of sixteen pounds for a child of five years of age and upwards, shall be allowed, with necessary cabin furniture. The avails of the furniture at the end of the voyage, shall be credited to the Board.

7. All expenses, whether of cartage, duties or freight, or baggage exceeding the ordinary allowance on a sailing vessel, are to be borne by the individual.

It is the opinion of the mission, that after a member of the mission, has been in this country for as many as twelve to fifteen successive years, it would generally be advantageous to the cause for him to visit his native land, even though his health might not at the time absolutely require it.

Sanitaria.—The situation of Jaffna, and the direction of the prevailing winds, (which about equally divide the year) modify and to a great extent form the peculiarity of this climate. It is therefore expedient that we have two health bungalows. One on the northern shore, for resort during the dewy season in January and February, which to most is the unhealthiest time of the year. The annual expense of keeping up this will not exceed an average of seven pounds ten shillings. Another bungalow on the southern shore, though not so urgently needed, is still desirable. And as there is one already existing at Parsiyur near the town of Jaffna, which cannot now be disposed of to advantage, and may be sustained at an annual cost of about eight pounds ten shillings, it is recommended that it be kept, at least till a more economical arrangement can be made. When not used by the mission, it is rented to any who may occasionally desire to occupy it.

The bungalow at Kangy stands on government land. The place having lately become a port, the government occupy it. It should be transferred to government, and the proceeds of its sale, as soon as practicable be deposited in the mission treasury.

A grant was made by the Board several years since, to build a house on the Pulney hills in the Madura district; and one large enough to accommodate two families was erected, and is now held by the mission. It is arranged that when not needed by this mission, members of the Madura mission may use it, and it is kept in repair by that mission. The great height of those hills, rising as they do some seven thousand feet above the level of the sea, renders them desirable as a healthy station for those to whom they are easy of access. Their distance, and the difficulties of the passage across the water in small country craft, detract seriously from their value to us.

SAMUEL F. GREEN,
Chairman.

XV.

SALARIES.

For a short time at the commencement of the American Ceylon Mission, each member was supplied, according to his necessities, from the general fund; but as there were practical evils resulting from this course, it was in 1820 changed, and each one had a certain annual allowance as his salary.

For many years the salary has been and is now—house rent being free—£150 for a married missionary, for a single male missionary £100, and for a single female missionary £75. Although for some years past the expense of living has been considerably increased, still it is believed, that all things considered, an increase of salary is not now demanded; but that with a wise economy, the present sum is sufficient, not only for a competent support, but at the same time allows room for the missionary to be an ensample to his flock, and to come up to the scripture standard in acts of charity and hospitality.

The annual allowance, at present, for the children of missionaries is for those under five years, the sum of £13–10, and for those over five £16–4. While this is thought to be about what is necessary for the support of children, when their number is but three

or four, it is believed that beyond that number, it is more than is needed, and it is recommended that the allowance from and after January 1, 1856, be £15 per year for each child, until the fourth; that for the fourth and succeeding children it be £10, and thus continue at these respective rates, until the allowance for children shall reach the sum of £75 annually, beyond which there shall be no further allowance.

T S. BURNELL,
Chairman.

XVI.

MEDICAL ESTABLISHMENT.

The history of the Medical Establishment dates from the commencement of the mission. Two of the first company sent by the American Board of Commissioners for Foreign Missions to this Island, Rev. Messrs. Warren and Richards, had a knowledge of medicine; and commenced, at an early period, its practice among the people. Mr. Warren established a small hospital at Tillipally as early as 1817, having received aid in its erection, and in part for sustaining it, from a few European friends in the province. Dr. Scudder arrived and entered upon his labors as a missionary physician in 1819. In addition to personal labors in his profession among the people, Dr. Scudder commenced the training of a few native young men to practice medicine in the country upon European principles. In 1833, Dr. Ward joined the mission and took charge of the Medical Department. He continued to some extent the instruction of native youth in medicine. He left the Island for America early in 1847. Dr. Green became connected with the mission in October 1847, and has had charge of this establishment up to the present time.

The following may be stated as some of the results of this department of our mission:—

1. Permanent relief has been afforded to thousands, many of whom in the hands of native doctors, would probably have fallen victims to malpractice.

2. The superstitious practice of native doctors has, to a considerable extent, been broken in upon, and the confidence of the people in them, greatly impaired.

3. A number of young men have been educated in European medicine, who have been, and some of them are still, very useful

in their profession, in the province. The exact number who have been educated in this department, the committee have not been able to ascertain. Nineteen are known to have studied. Several have died; 14 are now living—of whom five are employed in mission service (four in this mission and one at Madras)—four are in government employment, two connected with the hospital of the "Friend in Need Society" of Jaffna; two employed by the planter's association on the cocoanut estates, and one is in independent practice in the town of Jaffna.

4. Opportunities have been afforded for bringing gospel truth before the minds of a large number. Very few actual conversions are known to have taken place, as the result of missionary labor in this department; but that no permanent religious impressions have been made, we cannot say. It may be found in the last day, that many while seeking relief for their bodily diseases, have been led to apply to the great Physician of souls for relief in their spiritual maladies.

At the present time there is a Dispensary, connected with this department, in the care of which Dr. Green has the assistance of three young men who have nearly completed their course of study. The annual cost of the Dispensary is about £60. There is also a medical class of eight, who have recently entered upon their studies. All of them have been educated in English, seven of them in our own Seminary. The average number of cases treated at the Dispensary annually, has been of late years about 2,000. The calls for aid have steadily increased, and it is evident that there is a growing confidence on the part of the people in European practice. This department has received the last two years an annual grant of £50 from the Colonial Government.

The main design of the medical establishment in its relations to the people, has ever been, to gain access to them for the purpose of making known the great truths of the gospel. In carrying out this design the missionary physician has had also in view.

(1.) Furnishing relief to the sick.

(2.) Supplying the mission field with well educated Christian men who should labor to displace the superstitious practice of the native doctors, and at the same time act as catechists in their several localities. This latter object has not hitherto been so fully attained as was desired. There has been a demand for native me-

dical practitioners in connection with the government and certain benevolent medical institutions in Jaffna, and on the estates, which has called off a number of those who have been thus educated.

In considering the prospective wants of our field in this department, several questions present themselves.

1st. *Is a Missionary Physician needed?*—It will help us in answering this question to look at the supply of medical practitioners in the province who are available. There is but one European physician in the province, and he is connected with the government, and resides at the fort in the town of Jaffna. There are three native physicians residing in the town, who were educated by our mission. Two of them are connected with the hospital of the "Friend in Need Society," and are prohibited by the rules of that society from practising, out of the hospital. The other is practising independently. There is one native physician in Chavagacherry, connected with the mission, whose medical knowledge and skill are very limited. Three individuals, now connected with Dr. Green, have nearly completed their course of study. There are, besides, several connected with the government, whose services could not be relied upon by the mission. The whole number of native physicians, then, including the three now with Dr. Green, and the one at Chavagacherry, who is but partially educated, whose services could be obtained at the present time, is five. Unless retained in the pay of the mission, however, their worldly interests would lead them to seek a situation under government, or employment elsewhere, remote from the mission. But even could their services be secured, it would be very undesirable, that the members of the mission, should be obliged to depend solely, upon their native physicians, when requiring medical treatment for themselves and families. In slight cases of indisposition, their services might be acceptable, but in many cases which may and do occur, there would be great reluctance on the part of missionaries to place themselves in their hands.

As to how far the services of the physician in the Fort would be available, in cases requiring medical attendance, we are hardly able to give an opinion. Frequent changes of physicians occur in the government service, and sometimes temporary vacancies. The present incumbent is the third who has occupied the station in Jaffna, within six or seven years. It may be added that there is no certainty that the government physician will be in circumstances permitting him to attend upon members of the mission, if so disposed. Your committee

are of the opinion that the mission should not be left to rely solely upon such uncertain medical aid.

2d. *If there is a missionary physician, what should be his duties?* —(1.) His first duty, as a physician is to attend upon the mission families, when his services are required, and

(2.) To use his profession, so far as he is able, in promoting the great object of the mission, the conversion of souls. In laboring for this latter object, he has many opportunities of presenting the truth personally, not only to those who are suffering from disease, but also to their friends and attendants. In many cases, he is able to speak to the same individuals repeatedly. If he finds them dull of hearing, and more absorbed with their bodily infirmities, than with the disease of their souls, and totally disinclined to receive the truth, he only experiences, what the preacher of the gospel every where meets, and has no more reason for discouragement.

The question may arise, in this connection, as to whether it falls within the appropriate duties of a missionary physician, to instruct native youth in medicine, and prepare medical books for their use and for general circulation? Your committee are disposed to think that it does, when the means of educating them are derived from other sources than the mission treasury, and that within proper limits, the efforts of the physician in this direction, may be made to have an important bearing upon the cause of Christianity. It is very desirable that Christian families should be able to obtain the services of a well-trained Christian physician when needed, and not be obliged to resort to the native doctors of the land, who have no true knowledge of the human system and little of medicine. There is, however, need of guarding this matter with some degree of strictness. It should not enter into our plans, as a mission, to educate men in this department for the service of government, or even for the service of those benevolent institutions which are not strictly missionary in their character. It should be our only aim to make the practice of medicine, auxiliary to the one great object which we are endeavoring to promote among the people. In educating young men in this department, therefore, we should have in view, fitting them to settle in the villages, as Christian physicians, sustaining themselves by their profession. This end will best be subserved, by selecting for instruction, only Christian young men. The preparation of medical books in the vernacular is indispensable to the proper instruction of such classes,

and to furnishing them with the necessary reference books. Such works would be exceedingly important in giving permanency to a correct practice of medicine in the land.

(3.) *In what language should instruction be given to a medical class?*—Hitherto in this mission, it has been given almost entirely in the English language. This practice has arisen, in part, from the fact, that those applying for admission to the classes have previously acquired a knowledge of English, and in part from their being no text-books in the vernacular. In view of the difficulty of retaining in the villages those educated in English, as well as the contemplated changes in other branches of education, your committee recommend that, hereafter, instruction in this department also, be entirely in Tamil, and that the change commence with the class recently received.

(4.) *What relation should Christian native physicians sustain to the mission?*—The plan of the mission, heretofore, has been to employ at some of the stations medical assistants, whose duty it has been to attend upon the Christian families at the station, to practice, to some extent, among the people, and to engage in the work of catechists, or in other work when required by the mission. There was formerly such a medical assistant, connected with the Seminary at Batticotta, and one also at Oodooville. At the present time, there is one such assistant at Chavagacherry. The chief object of this plan has been to secure medical aid, especially for the Christian families in the employment of the mission, and for the boarding schools. While this arrangement has been in some respects advantageous, it has produced serious evils. The tendency has been to encourage native Christians to depend upon the mission for medical aid, and has prevented the medical assistant himself, from putting forth suitable effort, to live by his profession. To remedy these evils, it seems important, that there should be no salaried medical assistants, connected with the mission; but that each should be paid only for the actual service, in his profession, which he renders, thus being encouraged to look for his chief support from the people. The employment of medical men as catechists, or in other departments of mission service, is undesirable; and hereafter should be avoided.

(5.) *Where should the missionary physician reside?*—It is important that his residence should be nearly central to the several stations. According to the present arrangement of stations, Manepy,

seems to be the most eligible place, both as to its locality and its accommodation, in respect to the necessary buildings.

(6.) *Should the medical establishment receive grants in aid from the Government?*—As a general principle, it seems not advisable for missions to have pecuniary connection with governments. Such connection involves the right of visitation on the part of civil governments, to which, on many accounts, it is undesirable, that missions should be subjected. As the medical establishment, however, in its secondary objects, is the means of direct and extensive physical good to the people who are the subjects of the Government, as it aims to make permanent that good, especially by the preparation of suitable medical books in the vernacular, as the expense of educating native physicians does not come properly within the range of missionary societies, and as, therefore, there is not the same objection to receiving grants for this purpose, as in the case of missionary schools, we feel no serious embarrassment in regard to aid being afforded by Government, for the instruction of young men in medicine.

(7.) *Should the missionary physician extend his practice to foreign residents?*—The rule recently adopted by the mission on this point with some modifications, is perhaps sufficiently definite. The rule as modified, is as follows: "The mission physician, ordinarily, should attend only the members of the mission and their families, except when called in council and in special cases to be determined by the mission."

(8). *Should medicines be sold, or dispensed gratuitously?*—The following rule, on this subject, was adopted by the mission at the commencement of the present year. "As far as practicable all medicines should be sold, it being understood that missionaries and their families be supplied gratis, with whatever is required from the dispensary for *strictly medical purposes;* and that others who are sick and unable to pay, also be supplied without charge." Thus far this rule has been found to work favorably, and your committee would recommend its continuance.

E. P. HASTINGS,
Chairman.

XVII.

MISSION PROPERTY.

The property of the mission, as specified in the accompanying list, amounts to £11,154–14–7½.

Of this amount, £846–6–2½ is in land at the several stations, principally at Batticotta, Manepy, and Oodooville. In the above sum is included lands valued at £54–9–0 received as donation, which, by the law of the country, cannot be transferred to others, but if left, reverts to the donors or their heirs. Buildings erected on the purchased lands have cost £2,191–10–0 as indicated in the list above named.

The cost of buildings erected on the old church premises and estimated value of improvements on the old houses and churches is £4,623–8–0. The Pulney Sanitarium is included in this list, also the bungalow at Kangay, which, we hope, may soon be purchased by government.

The personal property amounts to £3,493–10–5, including Printing office, Book Depository, apparatus of the Batticotta Seminary, and other articles indicated in the accompanying paper.

The government own the old church premises, and we occupy them by their permission. We have no claim to the property except the improvements made upon the churches and houses, as indicated in the accompanying list at their estimated value.

The title-deeds of the land which has been purchased are written in the names of the various members of the mission, as specified in the list, and most of it has been so long in our possession, that we hold it, according to the law of the country, by right of possession.

In the accompanying papers, the present members of the mission certify that the lands and other property therein mentioned were, to the best of their knowledge, and belief, purchased with the money of the American Board of Commissioners for Foreign Missions, and is their property. We propose that hereafter when land is purchased, the title-deeds be written in the name of some member of the mission, who shall hold it in behalf of the American Board of Commissioners for Foreign Missions.

As to the real value of the old Dutch churches, it may be said that they have been of service in our former labors, and may have saved expense. If they had not been in existence, others would

doubtless have been built, if not as large, yet probably costing as much as it did to repair these. In our prospective labors they will be less needed. Those near the centre of the field may be required for large meetings occasionally.

The houses connected with the churches were repaired at some of the stations at a less expense than it would have cost to build anew. Yet we are inclined to the opinion that it would have been good economy to have built anew at first, rather than repair these old and inconvenient houses.

The building at Varany are not of much service at present, and a small bungalow would answer for a stopping place for a day, or even for a night, as well or better than the house. If the timbers are needed for other work, we recommend that they be used. If not needed, at present, they would better remain as they are.

We also recommend that all lands and mission property, which are not needed, be disposed of, when a favorable opportunity occurs.

J. C. SMITH,
Chairman.

XVIII.

GOVERNMENT GRANTS.

These have been of two kinds:

(1) Donations to the general funds of the mission, and

(2) Grants which have been given through the school commission, to assist in enlarging the means of the mission in the educational department.

The former have uniformly been credited to the funds of the Board and rendered in accounts with their Treasurer.

The latter, as they were given for a specific object have been spent for that object only.

In neither case have these donations or grants been accompanied with any controling restrictions, on the part of government, excepting that the Inspector of schools has been allowed to visit and examine them once a year, that he might report their existence and condition to government.

As very kind and liberal expressions of the confidence placed in the mission, by the Colonial Government, the mission has most gratefully received them and faithfully used them to forward its interests.

But as a donation or grant implies the right of visitation and partial control, and the obligation on the part of the donee to comply with such visitation and control, and as we now change our policy, and confine our schools and seminary more especially to Christian children and to the vernacular language, it is thought advisable to limit our educational department to the sum furnished by the American Board of Commissioners for Foreign Missions.

Your committee would therefore recommend that, in future grants for education be respectfully declined.

LEVI SPAULDING,
Chairman.

XIX.

ESTIMATES, APPROPRIATIONS, AND EXPENDITURES.

The reason why estimates are annually forwarded to the Prudential Committee, is to furnish them with full information respecting the wants of the mission, giving them many particulars under each general head, to enable them as far as possible, to decide with accuracy, as to the amount to be appropriated to the mission.

In expending the money appropriated by the Prudential Committee, it should, in all cases be expended only for the objects for which it was granted.

We are of opinion that all moneys received by the treasurer of the mission, from whatever sources, should be entered in the books of the mission to the credit of the treasurer of the Board, as any unexpended balance on hand at the close of the year, will be taken into consideration, by the Prudential Committee in making remittances to the mission for the coming year.

B. C. MEIGS,
Chairman.

XX.

MISSION BUILDINGS.

Mission Houses.—The plan and size of our earlier houses, and churches, were determined by the ruins found at the stations when the first missionaries came upon the ground. It seemed good economy for the mission to avail itself of walls already existing, and

therefore such were roofed and repaired at Tillipally, Batticotta, South Manepy, Oodooville, Panditeripo and Varany. At North Manepy, North Batticotta, Chavagacherry and Oodoopitty new houses have been erected. Those at North Manepy and North Batticotta are too large.

The house at Oodoopitty is of the proper plan and dimensions for a mission residence, only requiring in addition a separate building for a study. A diagram of these premises is appended. In view of the policy the mission propose to follow for the future, and the abundant supply of houses on hand, it is not probable any further expenditure for building will be called for.

Helpers' houses.—The house for the native helpers, should equal in style the average of native residences. It should be built of mud, and roofed with olas. The floor should be well raised above the reach of the soaking rains, the walls substantial, and eight to nine feet in height. It should contain two rooms, one ten feet square, and the other thirteen feet long by ten feet wide. There should be a verandah six feet wide on the front and two ends. In the rear the eaves should project about four feet beyond the wall. Each room should have one door and one window, a door leading from one room to the other. The house can be so placed that one of the end verandahs, divided by a wall from the main verandah might serve as *taly vasal*, or native reception room. In exceptional cases a separate taly vasal, twelve feet long by ten feet wide, might be allowed. A kitchen ten feet long by eight feet wide should be erected near the larger room, at a safe yet convenient distance from the house, and near it should be a well.

The compound should be large enough to enable the parents to seclude their children from heathen companions, and yet afford them sufficient room for exercise. This garden, the occupant should be encouraged to cultivate. In choosing a site, special regard should be had to elevation. The average cost of the above buildings should be ten to twelve pounds sterling, and in no case should it exceed fifteen pounds sterling. For their use the tenant should pay rent.

Churches.—The building for the purposes of village church worship, should be of the open bungalow style, the size varying according to the numbers to be accommodated. As it will be easy to enlarge by lengthening, it is not well to build too much for the

future, but giving large allowance for immediate wants, let crowding for a time, prove the call for extension.

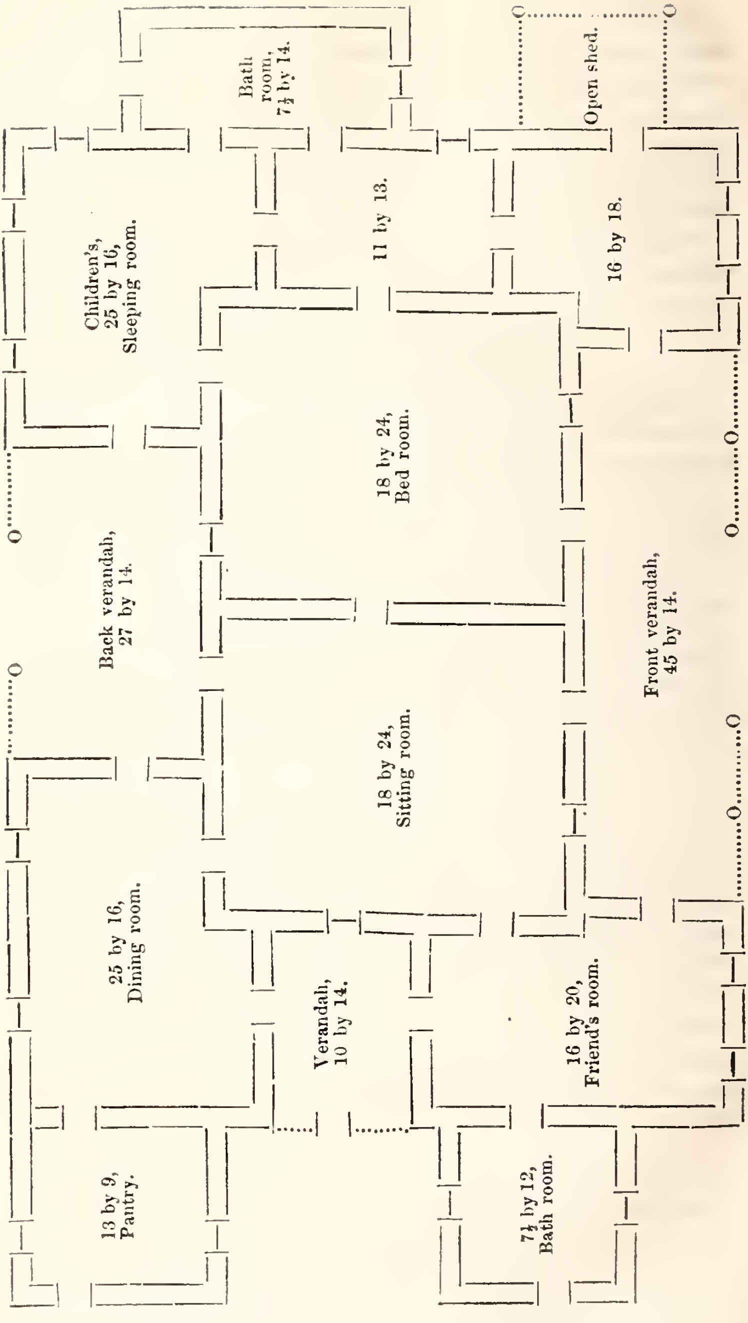
The structure should be an ola roof, supported by plain wooden posts, and either walled in with mud half way from the floor to the eaves, or hung round with ola screens. The floor should be raised enough to be dry in all seasons. This building should of course be entirely separate from the helper's house, and far removed enough from it to be free from a liability of use for household purposes.

According to the size of the building, it should cost from five to fifteen pounds sterling; the latter sum should be considered the maximum. When the people may come to desire something better or more costly, they should be permitted to build for themselves; but mission funds should not be given, even to help in the rearing of a more expensive structure.

These buildings should be supplied by the mission only to a certain extent. Where the people wish to have more than one in the same village, or nearer together than convenient walking distance, they should be expected to construct at their own expense.

Old Station Churches.—It is advised that the east end of the Oodooville church be sufficiently removed, to open the south end of the dwelling to the wind. That the Batticotta church at present remain as it is, and if after a year or two it be deemed expedient, its roof be raised, leaving however the house partitioned off from the east end of the church, without any further expenditure for repairs; that the churches at Panditeripo and at Tillipally be left without any further special outlay for repairs; but that they be kept roofed for a few years, till it be clear whether mission interest calls for their preservation.

S. F. GREEN,
Chairman.


Bath room, 7½ by 14.
Open shed.
Children's, 25 by 16, Sleeping room.
11 by 13.
16 by 18.
18 by 24, Bed room.
Back verandah, 27 by 14.
Front verandah, 45 by 14.
18 by 24, Sitting room.
25 by 16, Dining room.
Verandah, 10 by 14.
16 by 20, Friend's room.
13 by 9, Pantry.
7½ by 12, Bath room.

XXI.

TEMPORAL AID FROM MISSION FUNDS.

Two or three cases have occurred in which the children of poor Christian widows have received assistance, to a small amount, from mission funds.

The time has not fully come, though it may be near at hand, when applications will be made to us for aid from superannuated native assistants. There have been in our employment a few persons who became old in our service. Their value as helpers became less, and their stipend was reduced. They are not now in employment.

The principle by which the mission has been and should be governed, when applied to for aid in behalf of indigent Christians, or their children, or those who have become superannuated as teachers, or catechists, or preachers, is clear.

1. Mission funds are not given for the support of the poor. Their object is definite.

They are given to make known Christ, and to plant the institutions of the gospel among the heathen. If there are poor in the church, it is the duty and the privilege of the church to take care of them. Important Christian graces are thus developed and strengthened for vigorous action.

2. Persons employed on mission funds, and for mission purposes, should be paid when the service is done. The equivalent should be given when the labor is performed, so that when the service ceases, the obligation for support may cease also.

3. No persons should be employed on the funds of the mission, simply for the sake of giving them support; nor should any be continued in service, after they have become inefficient from age, or from other causes.

Such seems to be the plan of Providence, and on any other principle, endless difficulties will arise to obstruct the easy working and the successful progress of Christian missions.

M. D. SANDERS,
Chairman.

LETTER OF THE DEPUTATION.

Batticotta, *May* 23, 1855.

TO THE BRETHREN OF THE CEYLON MISSION.

Dear Brethren,—Our meeting closed yesterday, after a session of twenty days; not including two given to our native catechists, and one, on the first Monday in the month, devoted to prayer and conference with our brethren of other missions. The number of distinct sessions was thirty-eight. In the Madura mission, the meeting occupied sixteen days, not including two given to catechists, and the number of sessions was nineteen. The meeting at Ahmednuggur occupied also sixteen days, and there were twenty-two sessions. Considering the number and importance of our subjects, and the amount of change involved in the discussion, it calls for the profoundest gratitude to God, that nothing occurred to mar in the least our unity of feeling, and that the results embodied in your twenty-one reports, are an expression, with no important exceptions so far as we perceive, of your unanimous views of what will advance the interests of our mission in this province. We came hither, as you know, with expectations of finding missionary problems hard of solution, and practical views among yourselves of missionary policy not easily harmonized. In both respects we have been most happily disappointed. Our visit to you was evidently at the right time, and we were sent, as we humbly believe, of the Lord;—sent to aid you at a critical juncture; and we have had occasion to act only as auxiliaries. At the opening of your meeting we stated indeed, with all possible frankness, what appeared to us to be the actual posture and relations of the mission, and what were the measures that seemed most likely to be advantageous to your working system. We were pleased to see, as the meeting advanced, that most of the changes then suggested were but an expression of your own views of expediency and duty. The tendency of your minds, under the pressure of experience, was all in the same direction with our own; and when the facts had been properly arranged, so as to bring out their actual relations to each other—a thing it was easy to do—no protracted or earnest argumentation was found to be needful.

As we expect to be able to furnish you ere long with a printed copy of our letters to the Mahratta and Madura missions, (together with the proceedings of those missions,) we shall save ourselves the labor—a rather obvious duty on our personal account—of discussing matters that are discussed in those letters; except when new points of view render it expedient. Among these subjects are—the controlling objects of missions to the heathen; preaching; native churches and pastors; ordaining native evangelists; employing heathen schoolmasters; boarding schools; village-stations and village-schools; Christian villages; the training of native helpers; temporal aid to indigent native Christians; and restrictions on correspondence with the Secretaries of the Board. We have also explained, at some length, the reasons in favor of sending Deputations.

The meeting with some three hundred of the Batticotta graduates, on the 10th of April, that with the catechists, on the 2d of May, and that with the Native Evangelical Society, on the 3d, are among the occurrences of our visits not willingly to be forgotten. Nor can we help adverting to the excellent roads, connecting your several stations, and greatly facilitating your work; for which we are indebted to the intelligent British officer, Mr. Dyke, who has so long presided over this province. It is not a country of hills and vallies, but an unbroken level, with large groves of palmyra and other trees, indicating both the sites and extent of villages, and open paddy fields between them, so graded and prepared as to retain the water in the rainy season. The climate is oceanic, and at this season, though under a vertical sun, it is delightfully attempered by the brisk south-west monsoon. The clouds are now drenching the southern coast and the regions of Colombo; here, they bring no rain, and serve only to soften the rays of the morning sun. We shall have almost no experience of the rainy season—only a touch of it at Point-de-Galle—but we understand it is not here so unpleasant as might be supposed, and helps to diversify the year. The people of Jaffna seem more independent in their circumstances and manners, than their kindred on the continent; but whether they are more deceptive, or less so, we are unable to determine. Their prevailing caste, the Vellala, corresponds with the Kûmbi of the Deccan. Though not easily brought under the influence of the gospel, they are perhaps no more difficult of access than their brethren among the Maharattas. More will be known about them as converts, after the principles

of the gospel have more thoroughly permeated their relations of social life, and when, by a reduction in the number of schools and in the range of education, they shall have less to gain, in a worldly point of view, by their connection with the mission.

The Board and its patrons will be under great obligation to you for the thoroughness, with which you have, in your report, discussed the *governing object in missions to the heathen.* It was our first subject in the meeting, and effectively connected itself with all that followed. The great first principles of the work of missions are there embodied. You describe it in impressive language as a work of faith; God's work; acknowledging no necessity of auxiliary means or preparatory process; and too often actually retarded by a resort to such appliances.

Your report on *preaching* shows that your's has been, as you say, "truly a preaching mission." The mission, as a body, has from the first been composed of able and faithful preachers. Notwithstanding this, there has hitherto been a failure to obtain reliable stated congregations; *adult* congregations, where the same persons attend from Sabbath to Sabbath. The following tabular view of attendance at the several stations, illustrating this point, was prepared from information received by us at the several stations.

	When commenced.	*Number in Congregation.*	*Pupils in the Schools.*	*Supported by Mission employ.*	*Christian members not employed.*	*Adult Heathens.*
Tillipally............	1816	535	450	24	21	40
Battieotta....	1817	519	387	73	19	22
Oodooville...	1820	621	533	33	30	25
Manepy	1821	368	300	52	13	3
Panditeripo	1821	225	189	17	14	5
Chavagacherry....	1835	287	245	20	7	15
Oodoopitty.........	1846	40	8	12	6	14
Total...	......	2,595	2.112	231	110	124

It should be borne in mind, that the Seminary is at Batticotta, the Female Boarding School at Oodooville, and the Printing Establishment at Manepy. Restricting our views to the five older stations, we know of nothing more surprising in our experience of missions, than this result as regards *congregations.* For a period of from thirty-four to nearly forty years, those stations have enjoyed the labors of some of the ablest and most faithful of mission-

aries; and, during all this time, there has been every facility which popular schools of varied form could give. In the year 1836, (when indeed the number was greatest) there were 155 common schools and 6,000 pupils connected with these stations, not to speak of other schools of a higher order. The whole may be seen by a reference to your reports on the various departments of education. Yet, in a population of 130,000 souls, separating from the congregations the pupils in the mission schools and the persons deriving their support from mission employ, only 124 adults remain for the whole of these five older congregations, who are not members of the church. Had so much piety, talent and labor been employed, for so long a time, simply in *direct preaching* efforts to collect congregations, *without the intervention of schools*, we should have been ready to regard this mission as without doubt to be relinquished for some more productive field. As it is, however, we came to no such conclusion. We have supposed that it proves the insufficiency of schools as a means of securing stated congregations, rather than the impracticability of the field. It falls in with similar facts elsewhere to show, that though schools may secure an *audience*, for the time being, they are not the best way of securing a *stated congregation*. They would seem rather to stand in the way of it. We say this with a perfect recollection, that we at home have had a joint and cordial agency with our brethren here in this method of working the mission, and have written and published much to secure to it favor and success; and through it much valuable experience has been acquired, experience that has been and will be useful here and elsewhere; saving vastly more money than it has cost. We believe, too, that, in the working out of this great experiment, there has been much real preparation made for the spread of the gospel in this province; and that God's Providence will in time make this fact stand out, much more clearly than it does at present. Even now, your older members are at no loss for proofs of this abundantly satisfactory to their own minds.

It may help to a more distinct impression as to the stated congregations, to give an *average* view of the seven. The average number at each station is 370; of which number 302 are pupils in the schools, and 68 are adults. Thirty-three of those adults, or about one-half, receive their support through various services rendered to the mission. Of the rest, 15 in each congregation are church-members not employed by the mission, and 17 may be classed as heathens.

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The following tabular view of the *mission churches* was derived from the same sources as that of the congregations—

	When commenced.	*Whole number.*	*Males.*	*Females.*	*Males in Mission employ.*	*Wives of these.*	*Employed in Mission families.*	*Not employed.*
Tillipally........ ...	1816	48	31	17	20	9	0	19
Batticotta..........	1817	109	78	31	46	14	0	49
Oodooville...	1820	91	24	67	13	33	6	39
Manepy............	1821	56	33	23	20	10	0	26
Panditeripo.........	1821	31	19	12	8	5	4	14
Chavagacherry....	1835	27	15	12	10	8	2	7
Oodoopitty.........	1847	14	8	6	5	4	1	4
Total...	......	376	208	168	122	83	13	158

The whole number of church-members is 376; and of these, including 31 members of the two seminaries, 249 derive their support, in some form, from the mission. This is not mentioned as a *defect* in the churches; for, in one point of view, it is certainly well that so large a number of members are worthy of employment, and can find it as preachers, catechists, schoolmasters, &c.; or of being educated in boarding schools. Still it is a misfortune, that so large a *proportion* of the members stands in just that relation. Now this peculiar constitution of the mission churches in this province should be viewed in connection with the no less peculiar constitution of the mission congregations; and these again should be viewed in connection with the other parts of the working system. Thus, the two boarding schools have been the chief feeders of the church. In other words, the converting influence of the mission is and has been exerted chiefly through its boarding schools.

Churches thus produced and sustained cannot become self-supporting, active, united churches, nor give high, satisfactory evidences of piety. We find it hard to trust the motives of their members, and to confide in them, and of course to love and respect them as we should. They cannot be greatly multiplied, and some change is therefore needful in our method of operating.

Much has been done in this province for the cause of education and of general improvement; much that the government and people of Jaffna should be thankful for. Much has been done, and done successfully, to array the facts of science against the Hindu mythology. Men, who were thus educated in our seminary, are residing in all parts of the community. Hundreds, and even thousands, are

heads of families who were once taught more or less of the fundamental truths of the gospel in our common schools. It is time for us to review our course, and make our appliances more eminently religious. Education having acquired a marketable value out of the mission, is now setting strongly towards the world through the English language. If we yield longer to that current, we are in danger of being swept wholly from our course. What we now see in the native mind, as the result of past educational efforts, is an intensely avaricious and ambitious mental activity, which we can no longer hope to correct, or even to control, except by ceasing to minister to the diseased appetite, and by giving ourselves more exclusively to prayer and the ministry of the word.

The general course of your proceedings in your late meeting, as detailed in your reports, is in accordance with these views. You regard the main strength of our future efforts as in the village church, the village pastor, the village school with its nucleus of Christian children, and the native preaching bungalow, which may serve also for the village school.

We have been permitted to see the *village church*, and the *village pastor*. We saw them on the 24th of May, at Karadive; and blessed be God for what we saw and heard! And how did it enhance our joy, and not our's alone, that Mr. Meigs, from the first company of missionaries that came thirty-nine years ago, and Mr. Spaulding, from the first reinforcement in 1820, were spared to take leading parts in the service on this occasion of such high historical interest. Then and there the first village church was formed, of men and women, from castes that stand opposed to each other like Jews and Samaritans, now one in Christ. One of the two deacons, and the one first chosen, is of pariah origin. Cornelius, the pastor elect, though not born in this province, nor accomplished in English studies, yet, having been long and zealously laboring at Karadive, being of good report among the people, and beloved and desired by them, was evidently the man chosen of God to be their first pastor.

Such churches as this you propose to form, wherever the Lord is pleased to renew by his grace a sufficient number of the inhabitants; and you propose to ordain pastors, wherever there is a suitable man to fill so sacred and responsible an office, and a church that needs and desires him for its shepherd. From the feeling of interest awakened among the people in this movement, it is easy

to see that you will need to exercise great wisdom and firmness, to prevent the existence of worthless churches, and of pastors a great deal worse. We earnestly advise you, however, for obvious reasons, to suffer no unnecessary delay in organizing churches in the several villages which came under the distinct consideration of our late meeting. We trust also that one of the more promising of your younger preachers will soon be made pastor of one of your remoter station churches; especially as the resident missionary, for reasons affecting his health, must remove ere long to another station.

The ground taken in your report on *buildings*, as to the kind of *preaching* houses it is expedient to erect for village use, accords with our own opinions. The preaching houses should obviously be such as the *heathen* will be most disposed to frequent. Such are not the great Portuguese or Dutch-built churches at the stations; nor large edifices of stone, in Greek or Gothic style, plastered over with mortar; nor indeed a *chunam* house of any form; but a proper native house, with mud or matted sides, a thatched roof, and a smooth floor of earth covered with mats of palmyra leaf. When it is known, as it now is, that the heathen come most readily to churches of this description, which cost but little, why should we yield to our western habits, and waste our money on edifices, that serve rather to hinder, than advance, the cause? We cannot help thinking, and we have repeatedly expressed the thought, that some at least of the great edifices at your stations (for the erection of which the mission had no responsibility), would be no real loss to us, were they to be utterly removed. The subject of preaching houses—*where* and *what* they shall be—is one of great practical importance. Wherever erected, the native Christians and others should be induced, if possible, to assist in their erection. We would also earnestly request, that no native church be allowed to regard itself as practically entitled to receive aid in the support of its pastor, without doing what it can to support him. The salary should of course be graduated with a view to its being wholly paid, at no very distant day, by the people. The usage you propose to establish, in common with your sister missions on the continent, of not increasing the salary as a consequence of *ordination*, is one we hope you will not fail of establishing. There may indeed be reason for giving more salary, but *this* is not one; and to disconnect the sacred calling from the grasping spirit of mercenary ambition, we recommend that for some time to come, an increase of salary stand always disconnected, if possible, with the fact of ordination.

The dissolving of your *ecclesiastical body* by a unanimous vote, freed you from an inconvenient and needless perplexity. Your mission, as such, has all the power to organize churches and ordain pastors, which any other body can ever derive from God's word; and the proper line of distinction between the duties of the mission and those of the other body, composed of the same persons and operating on the same ground, can never be so drawn as to make the working of the two bodies otherwise than extremely inconvenient. The mission can more easily do the whole work, than a part; and you certainly did well in simplifying your working machinery. If missionaries distinguish between their own ministerial and missionary offices, then the natives will do the same for them. The missionary vocation includes the ministerial and something more. It includes all the powers needful to teach and disciple all nations; which it derives from the Lord Jesus. If missionaries individually, and if missions collectively, act only in this higher, peculiar character, then the native pastors can go into no troublesome comparisons and official claims. But if missionaries act through council, association, convocation, presbytery, classis, then fair questions of privilege, and even of right, may be raised by the natives—some of the most troublesome and dangerous questions in the working of missions. Then, too, there are questions for heart-burning and controversy among various denominational sectaries at home, which had better not exist. But when the missionary as such, and the mission as such, work in their own simple, appropriate, scriptural character—acting under commission from the *Board*, in the use of funds, and under direct commission from Christ, in preaching the gospel, organizing churches, ordaining native pastors, and superintending the same, which are functions no less missionary than any other—then there will be the most simplicity, the least friction, the least ground for dissatisfaction, the most saving of time and strength, the greatest amount of co-operation and efficiency, and the most satisfaction, on the whole, among the great body of patrons at home.

Your report on *caste* and *polygamy* will be highly satisfactory to the Board and to the churches at home. At the date of this letter, ninety-eight male church members have signed the declaration, that they will wholly renounce in themselves and discountenance in others all caste and other distinctions and usages, which tend to foster pride, impair the affections, and hinder the kindly

offices of christian love; and that they will not object to eating any kind of food on account of the caste of the cook, or of him who tenders it. The signers embrace the leading minds in the native churches, and it is not known that any will ultimately decline to subscribe to it.

This relieves us from the painful embarrassment we stated to our native brethren when we met them at Manepy, and which they at once took into respectful consideration. We would not say, that we found caste tolerated in the mission churches; we accord with the language of your report as to that matter; but we found caste existing in the *social life* of the christian community, and we thought that more should be done to expel it thence. It is doubtless true, that the peculiar state of caste in the Jaffna community makes it the more difficult to eradicate it wholly from the church. It is an evil, like intemperance in our own country, that requires a perpetual watch, a perpetual effort; and thus it will be for a long time to come. We do not find evidence, that it stands connected, in the minds of native christians, with the idea of blood-purity; but it connects itself with notions of family rank and consequence, and of the value of dowry in the matrimonial market; and many of our native christians seem to us to be too desirous of retaining their connections with their heathen relatives, and too fearful of the consequences that will follow from breaking wholly with the world. In this view of the subject, their brethren in our own country, who are not free from similar weaknesses, should be slow in condemning them. However, it is our belief, that the native churches will never rise to be self-supporting, efficient, and reliable, until the lines of distinction drawn by caste are obliterated from their social life. The declaration above mentioned is valuable chiefly as a basis from your own action, a thing to be followed up. We advise that, after a proper time for explanation and counsel, no native be received or retained in the employ of the mission, as schoolmaster, or catechist, and that none receive aid in their support as pastors, who refuse to sign the declaration against caste, or who show by their conduct that they signed it from unworthy motives.

Your reports on *station schools*, the *female boarding school*, the *seminary*, and *Government grants*, embody results, and reasons for them, which must be of the highest interest to reflecting minds. The English language, heretofore taught in schools at all or nearly all the stations, is to cease being one of the studies. The

liberal grants heretofore received for schools from the government, are to be respectfully declined. A custom, commenced in the early stages of the mission, of drawing heathen girls to the schools by small presents of cloths, is not to be continued. Twenty schools for christian children, and as many more for heathen children with christian masters, are to take the place of the English schools, select girls' schools, and some sixty or seventy of the old free schools. In the female boarding school at Oodooville, the English language is to be discontinued, the number of scholars is to be reduced gradually from seventy-two, the present number, to thirty-five, and the time of residence in the school shortened from six years to five. The term in the Batticotta seminary is to be shortened from eight years to four, the number of its pupils reduced from ninety-six to twenty-five, and its studies are to be hereafter restricted to the Tamil language.

There is of course an urgent reason for these changes; nor, great as they seem, do they necessarily imply any considerable amount of positive error in the previous course. It is our belief that most of these changes could not well have been effected at an earlier day.

The place which education should hold in the missionary work, is no longer a matter for theoretical speculations. It is to be determined in the light of a long, expensive and very ample experience. The results of this experience, where schools have been extensively used as an auxiliary to the preaching of the gospel to the heathen, and still more where they have been made a preparatory process, are well stated under the fourth general division of your first report—on the governing object in missions to the heathen. Experience affords little encouragement to employ them among the heathen as a converting instrumentality, or as a means of gaining stated congregations for the preacher, or in any form as a preparatory means for the publication of the gospel. Their proper sphere is among the children of converts and stated hearers, in helping to build up a christian community, and for the education of the native helpers of the mission, and pastors for the native churches; and the medium of instruction, in all cases, should be the vernacular language. Such, we believe, to be the teaching of experience. Such, at least, is that teaching within the range of our own observation. And the experiment of your mission, one of the oldest from our favored land, is pre-eminently instructive on this subject.

The large number of excommunications among the church-mem-

bers in the Batticotta seminary, amounting to 92, or somewhat more than a fourth-part of the whole number, as well as the principal cause of the same—the marrying of heathen wives—is significant of important facts in the character and relations of the graduates of that institution. One of the elder brethren has stated, as the leading cause of these unlawful marriages, "that the lads in Batticotta seminary have come from far more aristocratic or wealthy families, than the girls at Oodooville; or else, by their education, they have raised their worth above their former value in the matrimonial market, and sell themselves for rank and dowry." The excommunications of church-members in the Oodooville female boarding school have been only 12, or about one in 15. The firmness with which the females from the Oodooville school have adhered to their christian profession, is remarkable. We saw many of them as wives and mothers at their houses. It has always been a pleasure for us to see them. They were intelligent looking women, and thoroughly christianized, cordial in their manners, and evidently a blessing in their community. Beyond all question, the Oodooville female boarding school has been, and is, a powerful means of implanting christian institutions among the Tamil people of this island.

Of the 454 graduates of the Batticotta seminary now living, and of the 185 graduates now connected with our own churches, 81, or less than one-half of the church-members, are in the employ of our mission; 17 are employed by other missions; and 87 have gone into secular occupations. Your report states, that only 11 of the 96 now in the seminary are members of the church; and that many of the elder pupils are looking mainly to government employment, and seem determined to have nothing to do with christianity. It is indeed a redeeming feature, as you remark, that many in the lower classes are children of church-members; but there is reason for anxiety in their being so intimately connected with such unpromising associates.

The plan of introducing pay-scholars, which has been in prosperous experiment for some years past, is believed to be incompatible with the highest success of a missionary institution. In the new class of 1850, we perceive that eight were received on charity, eight were to pay half their board, and 14 were to pay full board. It was the same in 1854, the full board for a month being four shillings and six pence sterling. Were it an object simply to promote education in this province, or to raise the tone of it, if that

alone were our object, all this might be well. But our object is different. Education is not an end with us, but simply a means, and a means to accomplish an object purely religious. In our high schools, it is to raise up native helpers for the mission, and wives for those helpers. Now the necessary effect of this pay system in the seminary must be to make the greater part of the students the sons of rich men, or of men in government employ, who will be preparing for secular posts of honor or profit; and who may be expected to prefer heathen wives with large dowries, and to be utterly averse to a connection with our pious Oodooville girls.

The studies in the seminary, moreover, though adopted with no such intent, fall in with the views and wishes of these young men, and with their ambitious schemes of wealth and influence. They are mainly English. Under the force of adverse circumstances, the English studies have been gaining on the Tamil, until, as we have it for the respected principal, the studies stand related to each other as follows:—

	Tamil.	*Eng. & Tam.*	*English.*
Senior class, during six years,.........	5	5	19
Junior class, during four years,........	5	5	12
First class, during two years,....... ..	2	4	4
Totals...	12	14	35

The injurious tendencies of this system are stated in your report, and are such as demand a change. To the changes recommended in the report, we are happy to give the sanction of the Prudential Committee. We also give that sanction to the changes recommended to be made in the Oodooville female boarding school. Ample time appears to us to be allowed for reducing the present number of pupils in that school, and so making way for a new class. There is clearly no principle, on which the support of the older pupils beyond the times specified, can properly be devoted on the treasury of the Board.

No fitting in English studies being required hereafter for entering the institutions at Batticotta and Oodooville, the propriety of sustaining English studies in the station schools fails of course. It seemed to us, however, apart from these institutions, that the village Tamil school system should be relieved from all English studies in what are called the 'English schools' at the several stations. There being at least four hundred baptized children in the mis-

sion churches not too old for the village school, and the vernacular tongue being the only proper basis for common school education, it was time for the mission to give earnest attention to this matter. A radical change of mission policy in respect to village school education was needed. A *vernacular* school is, just now, below the mark of the English-taught young men from the seminary, and no parents would send their children to such a school when they can reach an English school. Thus the passion for the English language, in preference to the Tamil, is every where cultivated; increasing our perplexities as a mission. The declarations we have heard from the most intelligent natives, as to the rush of feeling for English in the native mind, almost exceeds belief; and yet, until quite lately, we have heard no contrary testimony from any quarter. We have heard it affirmed by the highest Tamil authority in the district, that no education is valued by the people except in the English language; that the value placed upon that language is simply as a means of acquiring wealth, office and influence—and not for the purpose of reading English books, and so gaining access to the fountains of English knowledge; that western science is not sought by the people for its own sake, and would not be valued if clad in a Tamil garb; that if English were excluded from the seminary, the scholars would all flee from the institution; and that if the mission should cease giving instruction in English, and restrict its labors to the use of Tamil, the natives would lose all interest in the mission, and all its schools and congregations would come to an end. We could only reply, that if such would be the consequences resulting from the change, it was high time for us to abandon the English, and restrict ourselves to the Tamil altogether. But the belief that such would be the result is sustained by no experience whatsoever. Who ever heard of such a phenomenon? It would prove the people of Jaffna to be the most narrow-minded, unintellectual, mean spirited people in the world. What could be said in favor of schools as pioneers and auxiliaries of preaching, were such consequences to follow in Jaffna from restricting ourselves to imparting instruction in the mother tongue? It would show that the minds of the people, in all their gradations of society,—and of christians no less than heathens,—were grasping at nothing but rupees. We will not believe in the possibility of this, before the facts demonstrate it.

Our past outlay for education in this province, so far as we are

able to ascertain it, without present access to the treasurer's books, has been as follows:—

For the Seminary, for thirty-one years....................	£20,000
For the Female Boarding School, for thirty years......	10,850
For native Free Schools, for thirty years................	13,455
For other schools, estimated at............................	6,000
Total...	£50,305

The Church Missionary Society, and the Wesleyan Missionary Society, have also expended largely in this department.

After such an outlay, we may well presume that a sufficiently broad foundation in the district is laid in general education. If it be not, then that is beyond the power of missionary societies. We are entitled to presume, that the great body of our *alumni* have acquired some measure of that appreciation of knowledge, and enlargement of views and public spirit, which are supposed to belong to educated men. They are among the leading men, the intellectual aristocracy, of their day; and if science has taught them the falsehood and folly of Hindu mythology, and is at all reliable as a missionary influence, then they in their respective spheres will bear witness to the truth. They, too, will favor a vernacular education for the masses of the people, and will co-operate with us in the effort to make it take root in the soil, and to become self-supporting and independent. We may expect to rely on *them* as allies in this work.

The precise value, however, of the results of the above expenditure, in a religious and missionary point of view, will more clearly appear after there has been time to know the effects of the changes in the working of all the missions, that are now in progress. There can be no doubt that the good results are in many respects great. At all events, it is proper that we should begin to curtail our expenditure for education, and make it bear more exclusively on our religious object. The effect of the changes proposed in your reports will be to reduce our expenditure in the department of education about one-half.

With these changes in view, it will be no longer proper for us to receive the grant of £200, which the government has heretofore placed in the hands of the mission to expend for schools. This class of governmental grants, as we understand, is expended under the supervision of a government commission at Colombo, and there

is a school commissioner whose duty it is to visit the schools thus supported, and see that all is right. This is proper on the part of government. The reception of a grant acknowledges of course the right of visitation. It is not only a right on the part of the government, but a duty. We have heard of but one case of actual interference in the instruction of missionary schools, and that grew out of Jesuit complaints of the teaching as contrary to their religion; and the interference was little more than nominal. Our Prudential Committee have a decided objection to receiving government grants for missionary schools, whether from our own or foreign governments. Sooner or later in various ways it works adversely to the strictly evangelical character of the schools. Such grants, moreover, are wholly unnecessary for missionary schools. Experience has shown in our country, that taking the personal support of the missionary as the basis of operation, and giving that the precedence of claim, not only is the missionary's support sure, but, taking one year with another, the fair distribution of the balance of funds remaining on hand for auxiliary objects, secures for each of those objects its most healthful place and proportion in the system. Whether the proportion for schools be a fourth, a third, or less, it is generally thought to be as large as the healthful development of the particular mission renders desirable on the whole. For a secular government to come in with its grants for schools, and still more for specific schools and classes of schools, tends to destroy the balance of powers, and to mar the system. We believe it has really had that effect here. The annual cost of your mission is £3,600. The actual cost of your schools, including the government grants, is thirteen or fourteen hundred pounds, which is more than one-third of the whole annual grant to the mission by the Board. Besides, it is an evil to have the mission become a channel for the disbursement of large sums of money among the people. It tends to strengthen the mercenary feelings with which they approach you, and their hopes of earthly gain.

The impression made upon us by your native assistants, is in accordance with the representation in your report on that class of persons. The effect of the English studies in your educational department has been here, as elsewhere, to raise the standard of salaries for native helpers higher than you now wish it to be. The tendency of your maximum of £1·5 per month, if firmly adhered to, in respect to all salaries not now above that standard, and in all

future salaries, will be gradually to bring down most of those that are above it, without danger of exciting reactionary sympathies, which a sudden reduction might occasion. We think that salaries should not be increased faster than the rule proposes, and only at the times specified, except in very extraordinary cases; and that the mission should refuse an increase, even then, when the candidate is not worthy. It is thus we understand the rule. The habit among the native assistants of petitioning for an increase of salary will now, we should hope, be effectually discountenanced.

The provision in your report for only three classes of helpers, viz., *teachers*, *catechists*, and *pastors*, strikes us favorably. The first are schoolmasters; the second are in effect preachers; the third sustain a somewhat peculiar relation to the mission. Indeed it seems questionable whether we should give the name of assistants to native pastors. When they shall derive their full support from their people, the work of the mission will have been completed, as regards those people. Pastor and people then become independent. It should be considered, moreover, that the relation between a pastor and his church is a divine ordinance, and that many of its responsibilities are placed by the Head of the church beyond all human legislation. Ordination does not indeed put a native pastor beyond the watch and care of the mission in the first instance, as regards his christian and ministerial character, and it leaves the question of aiding in his support perfectly open to the mission. But it does give him a latitude of discretion as regards the flock over which the Holy Ghost has made him overseer, beyond what a mere catechist may assume, and which it becomes us carefully to respect. Much of the comfort and success of this effort to multiply village churches and pastors will depend on this. Neither too much nor too little interference—the golden mean—is what we should seek for prayerfully in the light of God's holy word.

You licensed three of your catechists to be preachers of the gospel during your late meeting; but we saw not what they were authorized to do more than they had been long doing, and had before been in effect licensed to do, by the same authority. It seemed to be conferring a dignity upon them, raising them above their fellow-catechists. Their occupation was unchanged, only they had a new and higher rank. This will foster a spiritual disease of which there is already too much almost every where. The only question seems to be whether all shall be called *catechists*, or all *preachers*. The New

Testament throws no light on the subject. Neither class is there distinctly recognised as such. So far as preaching was concerned at the outset of the gospel, it was enough to make a man a preacher that he was a christian, and felt constrained to bear witness to the truth. The great *desideratum* in foreign missions now is, that every convert should feel that as a christian he is bound to declare the great salvation to his neighbors. This is one secret of the success at Aintab in Asia Minor, and at Amoy in China. There is no need of all the restrictions and formalities in heathen lands, that are required in old christian countries. The very profession of christianity, the very fact of preaching Christ, brings consequences, brings restraining, regulating influences, of which little is known in christendom. When all shall be preachers, it will be easy for the missions to select assistants; and when these have had time to prove their gifts, and have secured general confidence, a farther selection may be safely and easily made for ordination as pastors; with less danger, than now, of ministering to pride and ambition. It seems well to apply some one term to all who belong to the same class. Our statistical tables at home are defective under the head of preachers. There are really many more preachers, authorized by the missions as such, than our annual reports indicate. But it would be an exaggeration to call all the catechists *preachers;* and it is the reverse when all who are not pastors are called *catechists.* In reporting to the Prudential Committee for our annual tables, it will be well to indicate those who are really preachers by that term. It will be easy to make the distinction. Those who are allowed to make formal addresses in your regular places of worship, are preachers.

We are glad to see your report speaking strongly on the importance of full occupation for your assistants. We thought there was occasion for improvement here. In a few cases there appeared to be an imperfect division of labor among helpers at the same station. Responsibility is what, with God's grace, develops and makes men. A man should feel that he has a work, which nobody will do if he neglect it. He should have the certainty of detection, and a fear of consequences, when neglecting his duty. If there are too many native assistants to allow of this division of labor, some should by all means be dismissed, or there should be a new distribution. Perhaps there are some who would even gather reliable churches in villages, if that object were set distinctly before them, and if they might hope to become pastors of the flock they succeed in gathering.

The results, to which you came in respect to the *printing establishment*, as detailed in your report on that subject, are somewhat beyond what we had anticipated. But they have our decided approval. Present circumstances pre-eminently favor an effort to plant this establishment in the native Christian soil. A part will be sold out of the province, as no longer needed, seeing our larger works are printed at Madras. The risk of placing the remainder in native hands, in the ways and under the restrictions you propose, seems not to be such as to forbid the experiment. The missionary printer will thus be spared for what is to him the more congenial business of preaching the gospel in the native language, in which he has made good proficiency; and, with his own assent and yours, he is authorized to remove to the Madura mission, if there be no unforeseen cause to prevent, at the close of the year.

The changes thus made in your mission give additional importance to another, going to diminish the amount of your secular labors. We refer to that described in your report on the grants of *the American Bible and American Tract Societies.* Retaining the grants of those societies in your own hands as a mission, you will purchase from the local societies, or elsewhere, the Bibles and Tracts that you need; or, should it better answer your purpose, you will print for yourselves. The local societies will be as free as ever to act for themselves, and you to be members of them as heretofore.

Your report on the *medical establishment* suggests a few remarks. The Board cannot educate native physicians and support them, as such, for medical practice among their countrymen. That lies beyond our legitimate province. But if there be a prospect that native physicians, educated by the missionary physician, will obtain a support from their practice in the rural districts of Jaffna, and if the expense of their education be defrayed by the government, or from private sources, it would seem to be proper that the missionary physician should bestow some portion of his time on their medical training. The object will require that their education be in the Tamil language; that they be in no way connected with the mission; and that there be no gratuitous distribution of medicines to the people among whom they are to practice. If medical books are prepared in the Tamil language, there will probably be no great difficulty in procuring the funds for printing them from private sources in America. And as such books are of indispensable

necessity to the ultimate success of this enterprise, we earnestly hope they may be prepared and printed at an early day.

Finally, we are happy to give the Prudential Committee's sanction to your other reports, not here specifically mentioned. The whole will form a new basis for our mutual action and co-operation. And may the Head of the church vouchsafe his presence, and the awakening, converting, sanctifying influences of the Holy Spirit.

The aggregate of our expenditure as a Board, during the thirty-nine years of our missionary labor in this province, is about £130,000; and the grants of Bible and Tract Societies, and of the Government, to us may have been £6,000 more. Divided among the people to whom we have had access, this would be a pound to each individual. Taking into view the superior value of money in this part of the world, it is a large sum to be received, in one form or another, by the people. The expenditure in Jaffna by missionary societies during the past thirty years, must have had a decided influence on the physical prosperity of the district. Our own annual expenditure of £1,400 for education, considering the small cost of labor as compared with it in our own land, was worth six times that amount to the natives. This has made it impossible to know how much of the desire every where manifested for schools has been owing to a genuine wish for education, and how much to the monthly receipt of wages by some teacher residing in the place with numerous relations to share (as they generally do) in his income. And your discussions have shown how hard it has been to ascertain, when such a teacher was required to give notice of the intended visit of the missionary to the village, how many of the audience attended through the solicitation of the schoolmaster, to preserve his credit, and ensure the uninterrupted flow of rupees into the family circle. Such are the disadvantages and evils of a system involving appeals to the mercenary spirit. And then there was the additional stimulus to the imagination of the upper and more influential classes, arising from the culture of the English language, opening to them visions of wealth and honor. From these and other causes it is difficult, just at this stage of our operations, to feel confident as to the extent of the hold you have upon the soil. And as we have already remarked, there are not wanting prophets of evil, foretelling the ruinous consequences of a reduction in our schools, and of an exclusion of English studies.

We shall see. Of this we are assured, that the time has come

for such changes, and that there is no safe, wise course but to make the changes thorough. We have agreed, most cordially, in opinion with you, that we must abide the consequences of such changes. And it is evident to us all, that Providence has remarkably prepared the way for their being made, just at the present time. And as the fact of their being under consideration has come out upon the natives, it has been more and more evident, that the changes, as they became understood, were commending themselves to the native judgment, as being proper for us to make, in view of our governing objects as a missionary society and a mission.

It cannot be doubted, that Jaffna is a peculiarly difficult field for missionary cultivation; and what would seem to be one grand cause of the peculiarity, is thus described by our lamented brother Poor. "After an external pressure," he says, "weighing the people down for ages and drying up their spirits, was removed by their being brought under British rule, they believed not for joy that they were once more allowed to taste the sweets of idolatrous liberty. But on finding that it was even so, there was a mighty rush from a nominal christianity to the all-absorbing system of Hindu idolatry; and they entered on a course of temple-building and adornment wholly unparalleled in the annals of the province, and which is in vigorous progress at the present time. Such was the state of things on our arrival in the year 1816."

Our mission followed the Portuguese and the Dutch, with a religion nominally the same; and what, perhaps, has more significance than we are disposed to believe, it has sought, though with mere persuasion, to assemble the people for hearing the gospel in the very same church edifices, to which, within the memory of Tamulians now living, they had been compelled by force to resort. When passing the old ruin of the Changany church, on the road from Manepy to Batticotta—as we often had occasion to do—around which the natives are wont to burn their dead, we have sometimes had the wish, that the ruins of the other great parish churches had been left to moulder as that has been. But wishes in respect to the past are vain. Happily the time has come when we may begin to dispense with the use of these great buildings, and to assemble our hearers more and more in village bungalows of simple structure. We are far from taking a dark view of the future. We saw much evidence of piety among your native assistants. And it is a fact of great importance, that the oldest members of the mission are the

ones most impressed with the favorable changes wrought in the province, and they are the ones most confident of future success. And how different the impression made on the native mind, as to the character of the working power now in Jaffna, from that made by the Dutch and the Portuguese! The means employed, moreover, how different! If there has been too much leaning to science, too much use of the English language, too much ministering (though unintentionally) to the mercenary spirit, the grand aim and effort of the mission has been to publish the gospel. We are assured, that the change in the deportment of the natives towards the missionary, since the commencement of your mission, is astonishingly great. The people are now comparatively accessible to the gospel. You may even preach the gospel from house to house. A knowledge of the fundamental truths of the gospel has been extensively diffused. And thus the way has been in a good degree prepared for an out-pouring of the Holy Spirit.

We must express our warmest acknowledgment to you for the kind manner in which your closing resolution speaks of us and our official labors among you. We hope we did no more than it was our duty to do, and we sought to do no less. If our suggestions were reasonable and useful, it was owing to the grace of God upon us. We shall always have delight in recalling to mind our intercourse with you, and with your families. Our interest in each of you personally, and in your work and field, is increased by this visit. We sympathize deeply with you both in your trials and in your joys. Our prayer is that, as you have sown in tears, you may soon reap in joy. We are, dear Brethren, yours most affectionately in the bonds of the gospel.

R. ANDERSON,
A. C. THOMPSON,
Deputation.